THE MAGNIFICIENT QURAN

TRANSLATED INTO MODERN & EASY ENGLISH

(PART ONE)

From Chapter 78 to Chapter 114

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A Most Transparent, Objective, Purely Academic & Rational, interrelated, Consistent and fully contextualized English CONVERSION of the Divine Text, which ensures unparalleled concordance with its original Arabic

By

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An-Naba’a (78)

عَمَّ يَتَسَاءَلُونَ ۞ عَنِ النَّبَإِ الْعَظِيمِ ۞ الَّذِي
هُمْ فِيهِ مُخْتَلِفُونَ ۞ كَلَّا سَيَعْلَمُونَ ۞ ثُمَّ كَلَّا
سَيَعْلَمُونَ ۞ أَلَمْ نَجْعَلِ الْأَرْضَ
مِهَادًا ۞ وَالْجِبَالَ أَوْتَادًا ۞ وَخَلَقْنَاكُمْ
أَزْوَاجًا ۞ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۞ وَجَعَلْنَا
اللَّيْلَ لِبَاسًا ۞ وَجَعَلْنَا النَّهَارَ
مَعَاشًا ۞ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا
شِدَادًا ۞ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۞ وَأَنزَلْنَا مِنَ
الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۞ لِّنُخْرِجَ بِهِ حَبًّا
وَنَبَاتًا ۞ وَجَنَّاتٍ أَلْفَافًا ۞ إِنَّ يَوْمَ الْفَصْلِ كَانَ
مِيقَاتًا ۞ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ
أَفْوَاجًا ۞ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ
أَبْوَابًا ۞ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۞ إِنَّ
جَهَنَّمَ كَانَتْ مِرْصَادًا ۞ لِّلطَّاغِينَ
مَآبًا ۞ لَّابِثِينَ فِيهَا أَحْقَابًا ۞ لَّا يَذُوقُونَ
فِيهَا بَرْدًا وَلَا شَرَابًا ۞ إِلَّا حَمِيمًا
وَغَسَّاقًا ۞ جَزَاءً وِفَاقًا ۞ إِنَّهُمْ كَانُوا لَا يَرْجُونَ
حِسَابًا ۞ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۞ وَكُلَّ شَيْءٍ
أَحْصَيْنَاهُ كِتَابًا ۞ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا
عَذَابًا ۞ إِنَّ لِلْمُتَّقِينَ مَفَازًا ۞ حَدَائِقَ
وَأَعْنَابًا ۞ وَكَوَاعِبَ أَتْرَابًا ۞ وَكَأْسًا
دِهَاقًا ۞ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا
كِذَّابًا ۞ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۞ رَّبِّ

Translation: An-Naba’a (78)

“What is it they are raising question about? Does that relate to the news of the impending great event upon which they stand in disagreement/disbelief? It should NOT be so; they are certainly going to know the reality. Again, it should NOT be so as they are certainly going to know the facts. Is it not a proof of our might/power/prowess that we have prepared the Planet Earth as a smooth surface to live upon; and used mountains as pegs to maintain its balance and stability? And we created you in different kinds and in pairs (azwaajan – ازواجا), and made your sleep as a means of relaxation (sabatan – سباتا); and the night as a veil/covering; and made the day for seeking livelihood; and fixed above you numerous firmaments (shidadan – شدادا); and made therein a hot , shining lamp (sirajan – سراجا); and we sent down from the clouds (mo’siraat – معصرات) abundant water to grow thereby grains and vegetation and gardens with dense foliage (alfafan – الفافا). For sure, then, the coming time of judgment is fixed; when the trumpet is blown you would come forth in multitudes. And the Universe will then be opened to man and ways to enter would become visible; and all the powerful clans would be uprooted and their dominance would turn into a mirage; and the Hell would be in ambush for them, which is prepared as doom for the rebellious; they will remain there for a long stretch of time; they will

السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۞ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ۞ ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ۞ إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ۝٠

Transliteration:

“’Ammaa yatasa’aloon; ‘an-in-Naba’al-‘azeem; allazi hum fi-hi mukhtalifoon. Kallaa, sa-ya’lamoon; thumma, kallaa, sa-ya’lamoon. Alam naj’al-il-Ardha mihaadan; wa al-jibaala awtaadan; wa khalaqna-kum azwaajan; wa ja’alna nowma-kum subaatan; wa ja’alna al-layila libasan; wa ja’alna an-nahaara ma’aashan; wa banayi-na fawqa-kum sub’an shidadan; wa ja’al-na siraajan wahhajan; wa anzal-na min al-mu’siraati maa’an thujjaajan, li-nukhrija bi-hi habban wa nabaatan; wa jannaatin alfaafan. Inna yowm-al-fasli kaana meeqatan. Yowma yunfakhu fis-soori, fa-tatoona afwaajan; wa futihat-is-Samaau fa-kaanat abwaaban; wa suyyirat-il-Jibaalu fa-kaanat saraaban; inna jahannama kaanat mirsaaedan; lit-taagheena ma’aaban; laabitheena fiha ahqaaban; laa yazuqoona fi-ha bardan wa la sharaaban; illa hameeman wa ghassaqan; jazaa’an

taste therein no coolness/comfort nor anything to learn or absorb (sharb – شرب) except burning despair and lamenting darkness (ghassaaqan – غسّاقا); a fitting return (jiza’an wifaqan – جزاء وفاقا). It is those who did not expect a time of accountability to come and had denied our message as lies, while we had taken into account every detail in writing; so they will be asked to taste the fruit of your doing for we shall only increase your torment as the time passes.

Indeed, for the God-conscious there is supreme status (mafazan – مفازا), spectacular surroundings with luscious feelings (hadaa’iqan wa a’naaban – حدائق و اعنابا); noble and prominent companions (kawaa’iba atraaban – كواعب اترابا), and cups of happiness filled to the brim (kaa’san dihaaqan – كاسا دهاقا); they will not listen therein to frivolous talk or prevarication (laghwan wa laa kizzaban – لغوا و لا كذّابا) as a return from their Sustainer and as a reward of their accountability. The Sustainer of the Universe and the Earth and all that lies in between is ever Merciful; none will have the authority from him to deliver sermons. It will be the stage when the Conscious Self of man (al-Roohu – الروحُ) and the Divine powers/attributes (wa al-Malaa’ikatu – والملائكة) would stand side by side together.. No one would raise a voice except the one authorized by the most Gracious and is marked with righteousness. That would be the era of ultimate truth. Therefore, whoever so wills, he may take a path of return (ma’aab – مآب) towards his Sustainer. Verily, we have warned you all of the impending suffering when man shall

wifaaqan; inna-hum kaanoo la yarjoona hisaaban; wa kazzabu bi-aayaatina kizzaban; wa kullu shayin ahsayinaa-hu kitaaban; fa-zooqu fa-lan nazeeda-kum illa ‘azaaban.

Inna lil-muttaqeena mafaazan; hadaa’iqa wa a’naaban; wa kawa’iba atraaban; wa kaa’san dihaaqan. La yasma’oona fi-ha laghwan wa la kizzaban; jazaa’am min Rabbi-ka ‘ataa’an hisaaban. Rabb-is-Samaawaati wal-Ardhi wa ma bayina-huma ar-Rahmaani, la yamlikoona min-hu khitaaban; yowma yaqoom-ur-Roohu wa al-Malaa’ikatu saffan, la yatakallamoona illa man azina la-hu ar-Rahmaanu wa qaala sawaaban; dhaalika-al-yowm-ul-haqqu, fa-man shaa’a attakhadha ilaa Rabbi-hi ma’aaban. Inna andharnaa-kum ‘azaaban qareeban yowma yanzur-ul-mar’u ma qaddamat yadaa-hu wa yaqool-ul-kaafiru ya layitani kuntu turaaba.”

clearly see what he had sent ahead and when the denier of truth shall say: “Oh, would that I was mere dust”.

Authentic meanings of some Important words:

Ha-Dal-Qaf = To look at a thing, look hardly or intently and roll one's eye's at a person or thing, to surround/encompass/encircle a person or thing; to surround, encircle, encompass; a dense and luxuriant garden.
Ayn-Nun-Ba = to produce grapes, grape. Bunch of grapes, nightshade; currant; adj. luscious; having a sweet taste;

Chapter An-Naazi’aat (79)

وَالنَّازِعَاتِ غَرْقًا (١) وَالنَّاشِطَاتِ نَشْطًا (٢) وَالسَّابِحَاتِ سَبْحًا(٣) فَالسَّابِقَاتِ سَبْقًا (٤) فَالْمُدَبِّرَاتِ أَمْرًا (٥) يَوْمَ تَرْجُفُ الرَّاجِفَةُ (٦) تَتْبَعُهَا الرَّادِفَةُ (٧) قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (٨)أَبْصَارُهَا خَاشِعَةٌ (٩) يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ (١٠)أَإِذَا

Translation: An-Naaziaat (79)

“Consider those communities who carry on their disputes vehemently and confront their rivals violently and thus manage their ascension (an-Naazi’aati gharqan – النازعاتِ غرقا); and those communities who acting with vigour

كُنَّا عِظَامًا نَّخِرَةً (١١) قَالُوا تِلْكَ إِذًا كَرَّةٌ
خَاسِرَةٌ (١٢)فَإِنَّمَا هِيَ زَجْرَةٌ
وَاحِدَةٌ (١٣) فَإِذَا هُم بِالسَّاهِرَةِ (١٤)
هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ (١٥) إِذْ نَادَاهُ رَبُّهُ
بِالْوَادِ الْمُقَدَّسِ طُوًى (١٦) اذْهَبْ إِلَىٰ فِرْعَوْنَ
إِنَّهُ طَغَىٰ (١٧) فَقُلْ هَل لَّكَ إِلَىٰ أَن
تَزَكَّىٰ (١٨) وَأَهْدِيَكَ إِلَىٰ رَبِّكَ
فَتَخْشَىٰ (١٩) فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ (٢٠) فَكَذَّبَ
وَعَصَىٰ (٢١)ثُمَّ أَدْبَرَ يَسْعَىٰ (٢٢) فَحَشَرَ
فَنَادَىٰ (٢٣) فَقَالَ أَنَا رَبُّكُمُ
الْأَعْلَىٰ (٢٤) فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ
وَالْأُولَىٰ (٢٥) إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن
يَخْشَىٰ (٢٦)
أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ بَنَاهَا(٢٧) رَفَعَ
سَمْكَهَا فَسَوَّاهَا (٢٨) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ
ضُحَاهَا (٢٩) وَالْأَرْضَ بَعْدَ ذَٰلِكَ
دَحَاهَا (٣٠) أَخْرَجَ مِنْهَا مَاءَهَا
وَمَرْعَاهَا (٣١) وَالْجِبَالَ أَرْسَاهَا (٣٢) مَتَاعًا
لَّكُمْ وَلِأَنْعَامِكُمْ (٣٣)
فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ (٣٤) يَوْمَ يَتَذَكَّرُ
الْإِنسَانُ مَا سَعَىٰ (٣٥) وَبُرِّزَتِ الْجَحِيمُ لِمَن
يَرَىٰ (٣٦)فَأَمَّا مَن طَغَىٰ (٣٧) وَآثَرَ الْحَيَاةَ
الدُّنْيَا (٣٨) فَإِنَّ الْجَحِيمَ هِيَ
الْمَأْوَىٰ (٣٩) وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى
النَّفْسَ عَنِ الْهَوَىٰ(٤٠) فَإِنَّ الْجَنَّةَ هِيَ
الْمَأْوَىٰ (٤١) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ
مُرْسَاهَا (٤٢) فِيمَ أَنتَ مِن ذِكْرَاهَا (٤٣) إِلَىٰ
رَبِّكَ مُنتَهَاهَا(٤٤) إِنَّمَا أَنتَ مُنذِرُ مَن
يَخْشَاهَا (٤٥) كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا
عَشِيَّةً أَوْ ضُحَاهَا (٤٦)

Transliteration:

“Wan-Naazi’aati gharqan; wan-Naashitaati nashtan; Was-Saabihaati sabhan; fa-as-Saabihaati sabhan; fa al-Mudabbiraati amran. Youma tarjufur-raajifah; tatba’u-ha ar-raadifah; quloobun youma’izin wajifah; absaaru-ha khaashi’ah.

and steadiness, concentrate on acquisition of their goals (an-Nashitaati nashtan –الناشطات نشطا); and those communities who exercise toil and resources in performing their duties diligently (as-Saabihaati sabhann – السابحاتِ سبحا); so, these are the advancing and surpassing communities who outstrip others (fas-Saabiqaati sabaqan – فالسابقاتِ سبقا), and then strengthen their positions by deliberating upon vigilance and pursuance of their policies (fal-Mudabbiraati amran – فالمدبراتِ امرا).

However, a time will come upon all of them when a violent tremor would cause convulsion (tarjufu ar-raajifah – ترجُفُ الراجِفه) upon them, and then a chain of events would follow (tatba’u-ha ar-Raadifah –تتبعُها الرادِفة). In that stage, hearts would throb (wajifah – واجِفة) and thoughts and vision would become fearful (absaaru-ha khaashi’ah- ابصارها خاشعة). And they would wonder if they have been returned to a pathetic state of lower life (al-haafrah - الحافرة); even though we had been reduced to a heap of crumbling bones (kunnaa ‘izaaman nakhiratun –كُنّا عظاما نخِرة). They would say if this is the return to life, this indeed is a hopeless return (khaasirah - خاسرة). There was but a single loud proclamation (zajratun wahidatun – زجرة واحدة) and as if they were awakened from a deep sleep (bis-saahirah -بالسّاهرة).

Did the episode of Moses reach you? If so, recall the time when his Sustainer called upon him in a lound voice full of holiness and purity (bil-waad-il-Muqaddas – بالواد المقدس) and ordered to end his wandering (tawaa – طوىٰ) for a positive and decisive

Yaqooloona a'inna la-mardudoona fil-haafirah; a'izaa kunna 'izaaman nakhirah; Qaaloo tilka izaa karratan khaasirah; Fa-inna-ma hiya zajratan wahidatan, fa-izaa hum bis-saahirah. Hal ataaka hadeethu Moosaa? Iz naadaa-hu Rabba-hu bil-waadil-muqaddasi tuwaa. Izhab ilaa Fir'ouna, inna-hu taghaa. Fa-qul hal la-ka ilaa an tazakkaa. Wa ahdeeka ilaa Rabbaka fa-takhshaa. Fa-araa-hu al-aayatul-kubraa. Fa-kazzaba wa 'asaa. Thumma adbara yas'aa. Fa-hashara fa-naadaa. Fa-qaala anaa Rabba-kum al-a'laa. Fa-akhaza-hu Allahu nakaal-al-Aakhirati wa al-oolaa. Inna fi dhaalika la-'ibratan la-man yakhshaa. A'antum ashaddukhalqan am-is-Samaa'u; banaa-ha; rafa'a samaka-ha fa-sawwaa-ha; wa aghdasha layila-ha wa akhraja dhuha-ha. Wal Ardhu ba'adu dhaalika dahaa-ha; akhraja min-ha maa'a-ha wa mar'aa-ha; wa al-Jibaala arsaa-ha. Mataa'al-la-kum wa li-an'aami-kum. Fa-izaa jaa'at-it-taammat-ul-kubraa, youma yatadhakkaru al-Insaanu maa sa'aa. Wa burrizat-il-jaheemu li-man yaraa. Fa amma man taghaa, wa athara-al-hayaat-ud-Dinya, fa-inna al-jaheema hiya al-maawa. Wa ammaa man khaafa maqaama Rabbi-hi wa nahaa-an-Nafsa 'an-il-hawaa, fa-inna-al-Jannata hiya al-mawaa. Yas'aloona-ka 'an-is-Saa'ati ayyaana mursaa-ha. Fi-maa anta	**step against the evil. He said, "Go to the Faroah who has indeed become oppressive and asked him if he is desirous of his reform and purity, as you are to turn his attention to your Sustainer's guidance; he needs to fear His stranglehold". So, Moses showed him a big sign of his Sustainer's power. However, the Pharoah gave him the lie and remained rebellious. Then he turned his back on Moses and started making his tricks. He summoned his court, addressed them and proclaimed himself to be the highest Sustainer and Provider. Hence, God apprehended him sternly and made him an example of punishment in the present and the Hereafter. Indeed, in this episode there is a lesson for those who fear God.** **Let us ask you as to whether your creation was a more tedious job for us than the creation of the entire Universe? In the first instance, we laid the foundations of the Universe, expanded its magnitude, and rather accomplished its final finishing in the best of order and proportions. We reduced its darkness and enhanced its light. After that in the next phase of creation we created the planet Earth and smoothed its expanse. We created on it its water. In the next stage of creation we initiated the growth of vegetation upon it and in this way we made the mountains firm and stable, so that in the next phases of creation those may become the source of sustenance for you and your cattle.** **In the last phase, when the big event would take place, all men would remember the targets they had chosen for all of their maneuvering in life. The state of Hell would be actualized for those who are**

min dhikraa-ha. Ilaa Rabbaka muntaha-ha. Inna-ma anta munziru man yakhshaa-ha. Ka-anna-hum youma yarawna-ha lam yalbithu illa ‘ashiyyatan aou dhuhaa-ha.”	**doomed to enter it. Then those who have been rebellious and given preference to the benefits of worldly life, Hell will be the ultimate station for them. And those who would have paid due cognizance to their Sustainers exalted position and their conscious selfs would have refused to surrender to physical desires, verily, a life of protection and happiness would be their reward.** **They would question you about the arrival of that stage. How could you know about the time of its occurrence. The knowledge of its start and end is known only to your Sustainer. In fact, you are but a warner to those who have due recognizance of HIM in their hearts. When that stage is launched, they would feel like they have waited for its occurrence not even for an evening or a day.”** **Authentic meanings of some Important Words:** **Nun-Zay-Ayn: ن ز ع: النازعات** = to draw forth, take away, pluck out, bring out, snatch away, remove, strip off, tear off, extract, withdraw, draw out sharply, perform ones duty, yearn, depose high officials, resemble, draw with vigour, invite others to truth, rise, ascend, draw from the abode or bottom, carry off forcibly, deprive. Dispute, contest, challenge, struggle, fight,to rival, to attempt to wrest from,to be in the throes of death; carry on a dispute, be at variance. **Gh-Ra-Qaf : غ ر ق: غرقا** = sank, drowned, went downwards and disappeared, became without need, drew the bow to the full, outstripped, engrossed, a man overwhelmed by trials, single draught, ornamented, obligatory, suddenly/violently, to come

	near to any one. **Nun-Shiin-Tay: ن ش ط: الناشطات** = to exert oneself (in the discharge of duties), release, draw, go out from a place. To be lively, animated, brisk, sprightly, vivacious, spirited, active, eager, keen, zealous, brave, cheerful, gay, to display vim and energy, to apply eagerly, attend actively, embark briskly, to be freed from one's shackles, be unfettered, strengthen, invigorate, animate, inspirit, energize, encourage, embolden **Siin-Ba-Ha : س ب ح : السابحات**= to swim, roll onwards, perform a daily course, float, the act of swimming, occupy oneself in: the accomplishment of his needful affairs or seeking the means of subsistence, business/occupation, those who are floating, went/travel far, being quick/swift. To praise/glorify/hallow/magnify, sing/celebrate praise, holy, declaring God to be far removed or free for every imperfection/impurity **Siin-Ba-Qaf: س ب ق: السابقات** = to be in advance, go/pass before, surpass, get the better of, get in advance, precede, overtake, come first to the goal, outstrip, overcome, go forth previously, escape, go speedily, go first, race/strive/excel, prevent, the act of advancing. One who precedes or outstrips in race, foremost. masbuq - one who is surpassed or beaten or is out run in a race. **R-J-F : رجف: ترجف Ra-Jiim-Fa** = to quake/tremble, be in violent motion, shake violently, ramble, prepare for war, be restless, stir, spread alarming/false news, engage, make commotion, in a state of agitation, convulsion, tumult, or disturbance. rajfatun - earthquake, mighty blast. murjifun - scandal-mongers, one who makes a commotion, one who spreads false alarming news/rumours or evil tales.False tales of conflicts, seditions or discords or dissensions **Ra-Dal-Fa: ر د ف: رادفة** = to follow, come behind, ride behind, supply, a sequent of a thing, consequence. radifin - that which follow, which comes after another without break, follower. alrridfaan signifying the night and the day because each of them is a ridf to the other.

Ha-Fa-Ra : ح ف ر: الحافرة = To dig/excavate/hollow out/clear out a thing, to burrow or furrow, know the utmost extent of a thing, scrutinize, to emaciate or make lean, to be or become in a bad or corrupt or unsound state, to shed a thing.

Siin-ha-Ra : س ه ر: الساهرة= to be watchful, spend the night awake, flash by night. *sahiratun* - surface of the earth, open (e.g. eye, space), awakened, wide land having no growth.

Nun-Kaf-Lam : ن ك ل : نكالا= desist, prevent, shackle, chain, any punishment serving to give warning to others than the sufferer or that restrains the offender from repeating the offence.

W a d: واد: to bury alive; to be slow; to slow down, to act or proceed deliberately, tarry, hesitate, temporize; to walk slowly, unhurriedly. A sound, or noise; absolutely: or a loud sound or noise.

Qaf-Dal-Siin: ق د س: المقدس = to be pure, holy, spotless. qudusun - purity, sanctity, holiness. al quddus - the holy one, one above and opposite to all evil, replete with positive good. muqaddas - sacred. An earthen or wooden pot.

Tay-Waw-Ya: طوىٰ = roll up, fold. To shut, close, to keep secret, conceal, hide, hold contain, to swallow up, envelop, wrap up, to settle finally, have done with, to cross, traverse, to cover quickly the way, the distance, etc.

Chapter ‘Abasa (80)

عَبَسَ وَتَوَلَّىٰٓ ۞ أَن جَآءَهُ ٱلْأَعْمَىٰ ۞ وَمَا يُدْرِيكَ
لَعَلَّهُۥ يَزَّكَّىٰٓ ۞ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ۞ أَمَّا
مَنِ ٱسْتَغْنَىٰ ۞ فَأَنتَ لَهُۥ تَصَدَّىٰ ۞ وَمَا عَلَيْكَ
أَلَّا يَزَّكَّىٰ ۞ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ۞ وَهُوَ يَخْشَىٰ
۞ فَأَنتَ عَنْهُ تَلَهَّىٰ ۞ كَلَّآ إِنَّهَا تَذْكِرَةٌ ۞

Translation: ‘Abasa (80)

“If SOMEONE is approached by one looking worthless and deprived of knowledge (ٱلْأَعْمَىٰ), would it be fair that he may frown and turn him away? How can you be made aware that this is not the right conduct as he may show enough mental maturity to acquire growth and progress; or may exert so much that this Guidance

فَمَن شَاءَ ذَكَرَهُ ۞ فِي صُحُفٍ مُّكَرَّمَةٍ ۞ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۞ بِأَيْدِي سَفَرَةٍ ۞ كِرَامٍ بَرَرَةٍ ۞ قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ ۞ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۞ مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۞ ثُمَّ السَّبِيلَ يَسَّرَهُ ۞ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۞ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۞ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۞ فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ۞ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۞ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۞ فَأَنبَتْنَا فِيهَا حَبًّا ۞ وَعِنَبًا وَقَضْبًا ۞ وَزَيْتُونًا وَنَخْلًا ۞ وَحَدَائِقَ غُلْبًا ۞ وَفَاكِهَةً وَأَبًّا ۞ مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۞ فَإِذَا جَاءَتِ الصَّاخَّةُ ۞ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۞ وَأُمِّهِ وَأَبِيهِ ۞ وَصَاحِبَتِهِ وَبَنِيهِ ۞ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۞ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۞ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۞ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۞ تَرْهَقُهَا قَتَرَةٌ ۞ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۞

Transliteration:

“Abasa wa tawalla; an jaa’a—hu al-a’maa; wa ma yudreeka la-alla-hu yazzakkaa; aou yazzakkaru fa-tanfa’a-hu az-zikraa; amma man-is-taghnaa; fa-anta la-hu tasaddaa; wa ma ‘alayika alla yazzakaa; wa ammaman jaa’a-ka yas’aa; wa huwa yakhshaa; fa-anta ‘an-hu talahhaa; kalla inna-ha Tazkiratun; fa-man shaa’a zakara-hu. Fi sohofin mukarramatin; marfoo’atin, mutahharatin. Bi-

from Allah(الذِّكْرَىٰ) may eventually prove inspiring and profitable for him.

Now as for the other one who might regard himself to be self-sufficient, and you pay full attention to his learning; And still he may not show mental progress, so how is this failure going to reflect upon your accountability?

And, as for him who gained access unto thee and is eager to make efforts, and is in awe [of God], would you hold him in utter disregard! NAY, VERILY, these teachings consist of general guidance and remembrance; so whoever is willing to do so may learn and keep in mind. These are preserved in sacred scrolls worthy of dignity, loftiness and purity, and are written by the hands of noble and most virtuous scroll writers.

In fact man’s mental faculties are often destroyed by his denial of the truth. He must remember of what substance God has created him? Out of a drop of sperm He created him, and thereupon determined his nature and balance, and then made his way through life easily available to him; and in the end He caused him to die and brought him to the intermediate state in which the soul lives after death till the resurrection (أَقْبَرَه) ; and then, when He so willed, He shall raise him again to life.

Nay, but never think yet that man has achieved the destination fixed for him! Hence, to reach that destination, man must concentrate upon his acquisition of knowledge and progress (طَعَامِهِ); and think about [how it is] that We poured down water abundantly; and then We cleaved the earth cleaving it asunder, and thereupon We caused grain to grow out of

ayidi safaratin; kiraamin bararatin. Qutil-al-Insaanu maa akfara-hu. Min ayyi shayi'in khalaqa-hu? Min nutfatin khalaqa-hu fa-qaddara-hu; thumma as-sabeela yassara-hu. Thumma amaata-hu, fa-aqbara-hu. Thumma izaa shaa'a anshara-hu. Kalla lamma yaqdhi maa amara-hu. Fal-yanzur-in-Insaanu ilaa ta'aami-hi. Annaa sabab-na al-maa'a sabban; thumma shaqaq-na al-ardha shaqqan. Fa-ambatana fi-ha habban. Wa 'anibaa wa qadhbaa; wa zayitoonan wa nakhlan; wa hadaa'iqa ghulban; wa faakihatun wa abban. Mata'an la-kum wa li-an'aami-kum. Fa-izaa jaa'at-is-saakhkhatu; youma yafirrul-mar'u min akhee-hi; wa ummi-hi wa abee-hi; wa saahibati-hi wa bane-hi. Li-kulli-imri'in min-hum youma'izin shaanun yughnee-hi. Wujoohun youma'izin musfiratun; dhaahikatun, mustabshiratun; wa wujoohun youma'izin 'alayi-ha ghabaratun. Tarhaqu-ha qataratun. Oolaa'ika hum al-kafarat-ul-fajaratu."	**it, and vines and edible plants, and olive trees and date-palms, and gardens dense with foliage, and fruits and herbage, for you and for your animals to enjoy.** **AND SO, when the stage of Resurrection (As-Saakhkhatu – الصّاخة) is launched, when everyone will [want to] flee from his brother, and from his mother and father, and from his spouse and his children: on that stage, to every one of them, will his own state be of sufficient concern.** **Some faces will on that stage be bright with happiness, laughing, rejoicing at glad tidings. And some faces will on that stage with dust be covered, with darkness overspread: these will be the ones who denied the truth and were immersed in destructive activities!"** **Authentic meanings of some Important words:** **Qaf-Ba-Ra: q b r : اقبره** = to bury (the dead). aqbara - to cause to be buried, have a grave day, have anyone buried. Grave, tomb, **intermediate state in which the soul lives after death till the resurrection**. maqabir - cemetery, place of burying . **Nun-Ba-Tay: نبت** = to gush or flow out, draw water, reach water by digging well. anbata - to bring a thing to light, deduce a thing. istanbata - to find out, elicit, elucidate. nabatun - internal state of a person. **Sad-Kh-Kh: الصّاخة** = to strike sound on the ear, strike (iron) upon (stones), deafen (the ears, noise), accuse (of great crime). sakhkhah - deafening cry/shout/noise. Resurrection.

Chapter At-Takweer (81)

إِذَا الشَّمْسُ كُوِّرَتْ ۞ وَإِذَا النُّجُومُ
انكَدَرَتْ ۞ وَإِذَا الْجِبَالُ سُيِّرَتْ ۞ وَإِذَا الْعِشَارُ
عُطِّلَتْ ۞ وَإِذَا الْوُحُوشُ حُشِرَتْ ۞ وَإِذَا الْبِحَارُ
سُجِّرَتْ ۞ وَإِذَا النُّفُوسُ زُوِّجَتْ ۞ وَإِذَا
الْمَوْءُودَةُ سُئِلَتْ ۞ بِأَيِّ ذَنبٍ قُتِلَتْ ۞ وَإِذَا
الصُّحُفُ نُشِرَتْ ۞ وَإِذَا السَّمَاءُ
كُشِطَتْ ۞ وَإِذَا الْجَحِيمُ سُعِّرَتْ ۞ وَإِذَا الْجَنَّةُ
أُزْلِفَتْ ۞ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۞ فَلَا
أُقْسِمُ بِالْخُنَّسِ ۞ الْجَوَارِ الْكُنَّسِ ۞ وَاللَّيْلِ
إِذَا عَسْعَسَ ۞ وَالصُّبْحِ إِذَا تَنَفَّسَ ۞ إِنَّهُ لَقَوْلُ
رَسُولٍ كَرِيمٍ ۞ ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ
مَكِينٍ ۞ مُّطَاعٍ ثَمَّ أَمِينٍ ۞ وَمَا صَاحِبُكُم
بِمَجْنُونٍ ۞ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ۞ وَمَا هُوَ
عَلَى الْغَيْبِ بِضَنِينٍ ۞ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ
رَّجِيمٍ ۞ فَأَيْنَ تَذْهَبُونَ ۞ إِنْ هُوَ إِلَّا ذِكْرٌ
لِّلْعَالَمِينَ ۞ لِمَن شَاءَ مِنكُمْ أَن
يَسْتَقِيمَ ۞ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ
الْعَالَمِينَ ۞

Transliteration:

“Iza-as-Shamsu kuwwirat; wa iza-an-Nujoomu ankadarat; wa iza-al-Jibaalu suyyirat; wa iza-al-‘ishaaru ‘uttilat; wa iza-al-wohooshu hushirat; wa iza-al-Bihaaru

Translation: At-Takweer (81)

“The time is destined to come when all the worldly glory, power and dominance (ash-Shamsu – الشمس) will cease to exist (kuwwirat – كُوِّرت), and when all satellite states and dignitaries (an-Nujoomu – النجومُ) will become obscured (ankadarat - انكدرت), and when firmly established chiefs and noble elites (al-jibaalu – الجبالُ) will be shaken from their foundations (suyyirat – سُيرت), and when their integrated communities (‘ishaar – العشارُ) would come to their end and become destitute (‘uttilat – عُطِّلت), and when those lonely, deserted and anxious folks (al-wuhooshu – الوحوشُ) will wander around tired and fatigued (hushirat – حُشِرت), and when thickly populated tracts of land (al-bihaaru – البحارُ) will become empty and barren (sujjirat – سُجّرت), and when souls (nufoosu – نُفوسُ) will be united with their own kind (zuwwijat – زُوِّجت), and when exploited, direction-less, women-folk (al-mow’oodatu – الموءُدة) will be asked for what crime they had been kept insulted and humiliated (qutilat – قُتِلت), and when the scrolls of deeds are unfolded (sohofu nushirat – صحف نشرت), and when the Universe (as-samma’u – السماءُ) is laid bare and its mysteries are exposed (kushitat - كُشطت), and when the hell-fire (al-jaheemu – الجحيمُ) is kindled bright (su’irrat – سُعّرت), and the life of peace and protection (al-Jannatu - الجنّة) is brought into view, it is then that every human being will come to know what he

sujjirat; wa iza-an-nufoosu zuwwijat; wa iza-al-mowoodatu su'ilat; bi-ayyi zambin qutilat; wa iza-as-Sohofu nushirat; wa iza-as-Samaau kushitat; wa iza-al jaheemu su'irat; wa iza-al jannatu uzlifat; 'alimat nafsun ma ahdhirat. Fa-laa uqsimu bil-khunnasi, aljwaar-il-kunnasi; wa-al-layili iza 'as'asa; wa-as-Subhi iza tanaffasa; inna-hu la-qawlu rasoolin kareem; zee quwwatin 'inda zee-al-'arshi makeen; mutaa'in thamma ameen; wa ma saahibu-kum bi-majnoon; wa laqad ra'aa-hu bil-ufuq-il-mubeen; wa ma huwa 'ala-ai-ghayibi bi-dhaneen; wa ma huwa bi-qawli Shayitaanin rajeem. Fa-ayina tadhhaboona; in huwa illaa dhikrun lil-'aalameen; li-man shaa-a min-kum an yastaqeem. Wa ma tasha'oona illa an yashaa'Allaahu Rabbul-'Aalameen".	**has to show in his credit. So, I call to witness the twinkling and ever-bright stars (bil-khunnasi al-jawaar al-kunnasi – بالخنّس الجوار الكنّس), and the darkness of night as it subsides, and the light of mornings as it softly breathes, that what is just said is indeed the words of a noble apostle, who is endowed with strength by the Ever Dominant Ruler; he is to be obeyed and is worthy of trust. This companion of yours is not possessed as he has seen it all in its clear and utmost degree (bil-ufaq al-mubeen – بالأفق المبين). And he is not the one to begrudge others (bi-dhaneen – بضنين) the knowledge of the unseen future (bil-ghayib – بالغيب). Nor is this the word of an accursed Satan. Therefore, where else would you go now! Here is a reminder and advice to all the mankind, and every one of you who so wishes, can opt for a straight path in life. For this purpose you need to have the same intentions as your Sustainer wishes you to have."** **Authentic meanings of some Important Words:** **Shiin-Miim-Siin: شمس** = to be bright with sunshine, **be glorious**, be sunny. shams – sun; perverse, **stubborn, or obstinate, indisposition: and a man hard, harsh, or ill-natured**, in his enmity, vehement: show hatred, be restive. **Persians' national symbol (Ghreeb al-Quran).** **Kaf-Waw-Ra (Kaf-Alif-Ra): ك و ر** = To wind, twist/fold/wrap, he wound round a turban, divested of light, blinded, **shall pass away and come to naught**. To roll, roll up, coil, Roll into a ball; to wind, to make round, to clench (fist); **Nun-Jiim-Miim: ن ج م** = to appear/rise/begin,

	accomplish, ensue, proceed, break forth, grow, come forward, pay punctually at appointed terms; hevenly body, luminary, star, constellation. **An-nujoom = small satellite states; the dignitaries of a state (Ghreebul Quran).** **Kaf-Dal-Ra : ك د ر : انكدرت**= To be muddy, be obscure, lose light, fall. To grieve, worry, trouble, vex, irritate, annoy, sore, troubled, feel offended, be displeased. Fall and become scattered. Takaddar; kudoorat; became troublesome, or perturbed **Siin-Ya-Ra : س ي ر : سُيِرت**= to go, travel, be current, move, journey. sairun - the act of giving, journey. siratun - state/condition, make/form. sayyaratun - company of travellers, caravan. To set out, strike out, get going, to behave well, to follow, pursue, went, passed, passed away, or departed. **Ayn-Shiin-Ra** : **ع ش ر : عشار**= ashara - to consort, live with, cultivate one's society, become familiar. ashirun - companion, ashiratun - kindred, ma'sharun - company, race, multitude, who live in close communion with (pl. ashair). ishar n.f. (pl. of ushra) 81:4 : intimate association, companionship, relations (social), intercourse, company, conjugal community, etc. **Ayn-Tay-Lam : ع ط ل : عُطّلت** = **to be without care, be abandoned and not be used. mu'attalaltin - abandoned without care.** Destitute, impaired, defective, damaged state, loss; unemployment, etc. **Waw-Ha-Shiin : وحش**= to throw away for escaping. wahhasha - to desolate. wuhuush - wild beasts. **Filled with anxiety, feel lonely, to grieve, deserted, to be wild, savage, brutal; become hungry; unsociableness**; unfriendliness, unfamiliarity, wildness, loneliness; sadness, grief, sorrow, trouble of mind **Siin-Jiim-Ra : سُجّرت**= to fill (oven) with fuel, heat, burn, fill (with water), stock, groan, pour forth, overflow, drain away, swell, unite. *masjur* **- dry, empty, swollen.** ***sajjara*** **- to become dry/empty.**

	Kaf-Shiin-Tay: كشط؛ كشطت = To remove, take off (the cover), strip, scrape, skin (a camel), discover, unveil, be laid bare. **Waw-Alif-Dal : و ا د : موٴودة : to** bury alive: to slow down; to act or proceed deliberately, tarry, hesitate, temporize, saunter. Rendered direction-less. **Kh-Nun-Siin : خ ن س** = To retreat/recede/drawback, retire or hold back, lag behind, shrink and hide/withdraw oneself, remain behind a company of people (as opposed to going with them [syn. *takhallafa*]), sneak something away (so as not to be seen), keep one back, place one behind or after, contract/draw together or make to contract/draw together. **Jiim-Ra-Ya : جوار** = To flow, run quickly, pursue a course, to happen or occur, to betake or aim for a thing, to be continuous or permanent, to send a deputy or commissioned agent. **Kaf-Nun-Siin: الكنّس** =Setting planets. **Ayn-Siin-Ayn-Siin: عسعس** = to begin to depart, dissipate the darkness of night. as'asa - to advance, approach, depart, fall in. isas - darkness. **Alif-Fa-Qaf: اُفق** = sky/heavens/horizon, land or part of it, their border/extremity, utmost degree of something, overcame/surpassed. **Dad-Nun-Nun: ضنين** = Became niggardly, tenacious, stingy, or avaricious. A thing highly esteemed, of which one is tenacious. Courageous, brave, or strong-hearted.
Chapter Al-Infataar (82) إِذَا السَّمَاءُ انفَطَرَتْ ۞ وَإِذَا الْكَوَاكِبُ	**Translation Al-Infataar (82)** **When the Universe has been created out of nothingness (anfatarat – انفطرت), and when**

انتَثَرَتْ ۞ وَإِذَا الْبِحَارُ فُجِّرَتْ ۞ وَإِذَا الْقُبُورُ
بُعْثِرَتْ ۞ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۞ يَا
أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۞ الَّذِي
خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۞ فِي أَيِّ صُورَةٍ مَّا شَاءَ
رَكَّبَكَ ۞ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ۞ وَإِنَّ
عَلَيْكُمْ لَحَافِظِينَ ۞ كِرَامًا
كَاتِبِينَ ۞ يَعْلَمُونَ مَا تَفْعَلُونَ ۞ إِنَّ الْأَبْرَارَ
لَفِي نَعِيمٍ ۞ وَإِنَّ الْفُجَّارَ لَفِي
جَحِيمٍ ۞ يَصْلَوْنَهَا يَوْمَ الدِّينِ ۞ وَمَا هُمْ
عَنْهَا بِغَائِبِينَ ۞ وَمَا أَدْرَاكَ مَا يَوْمُ
الدِّينِ ۞ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۞ يَوْمَ لَا
تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۞

Transliteration:

“Izas-Samaa-un-fatarat; wa izal-kawaakib-un-tatharat; wa izal-bihaaru fujjirat; wa izal-qubooru bu’thirat; ‘alimat nafsun maa qaddamat wa ukhkharat. Yaa ayyuhal-Insaanu maa gharraka bi-Rabbik-al-Kareem; allazi khalaqaka, fa-sawwaaka,fa-‘adalaka; fi ayyi sooratin maa shaa’a rakkabak. Kalla, bal tukazzaboona bid-Deen, wa inna ‘alayi-kum la-haafizeen; kiraaman kaatibeen; ya’lamoon maa taf’aloon. Innal-Abraara la-fi na’eem; wa innal-fujjaara la-fi Jaheem; yaslawna-ha youm-ad-Deen. Wamaa hum ‘un-haa bi-ghaaibeen. Wa maa adraaka maa youm-ud-Deen. Thumma maa

the shining and gleaming celestial bodies (al-Kwakab – الكواكب) have scattered all over its space (antatharat – انتثرت), and when lands inhabited by people (al-bihaar – البِحار) have become abundant (fujjirat – فُجِّرت), and when all that lies buried and hidden (al-quboor – القبور) has been exposed (bu’thirat – بعثرت), by that time every conscious soul (nafsun – نفس) will have known all it has sent ahead for the next phase of life (qaddamat – قدّمت) and that which it has withheld. Therefore, O Mankind, what has deceived/misguided you (gharraka – غرّک) about your Exalted Sustainer Who has created you, then put you in the right state (sawwaka – سوّاک), and then adjusted you properly to the right magnitude (‘adalaka- عدلک) and then evolved you into whatever format he willed. It shouldn’t be so (kallaa – كلّا) that you dare to deny the authenticity of the System He has proposed (ad-Deen – الدّين), while there are compulsory safeguards appointed upon you, just like much valued informers (kiraman kaatibeen – كراما كاتبين) who remain watchful of all that you are doing. Verily, the righteous ones will certainly be in blessings; and indeed the wicked ones will certainly be in the fire of remorse where they will be placed on the day the Divine system is enforced (youm-ud-Deen – يوم الدين); and they cannot escape that eventuality. And what would explain to you as to what is the stage of enforcement of Divine System/Discipline? Again, how would you know what is that stage of enforcement of Divine System/Discipline? It is that stage/time/era when no soul would be able to exercise authority over another soul. And all

adraaka maa youm-ud-Deen? Youma laa tumliku nafsun li-nafsin shayi'an, wal-amaru youma'izin lilaah."	**authority on that stage would be reserved exclusively for Allah, the Absolute sovereign power".** **Authentic meanings of some Important Words:** **Fatara : فطر: انفطار**: fatr, split, cleave; begin, do first or for the first time, open a road; **create out of nothing,** fail to leaven the dough, bake unleavened bread from haste. INF., fatr, future, pierce through, break the fast. Fitrat: creation, natural disposition, quality, make, creative power; alms, sacrifice; mass, host; prudence, cunning, the created beings. **Kaf-Waw-Kaf-Ba** (Kaf-Alif-Kaf-Ba) : **كواكب**= To shine, glisten. Planets. **ب ح ر Ba-Ha-Ra** =Slit, cut, divide lengthwise, split, enlarge or make wide A vast expanse of water (Ocean, sea, huge river) A fleet swift horse called because of its speed like the rolling of the waves in the sea A generous man who is ample in his generosity **Wide tract of land, land belonging to or inhabited by people** Any town, village or city that has a running river or a body of water Low or depressed land; A large meadow or garden; A place where water stagnates Seaman, sailor **ف ج ر** :**Fa-Jiim-Ra** = cut/divide lengthwise, break open, vent, incline/decline/deviate, dawn/sunrise/daybreak, source, **abundantly and suddenly**, ample bounty/generosity, a place from which water flows. **Gh-Ra-Ra** = **deceived, beguiled**, inexperienced or ignorant in affairs, act childish, exposed to perdition or destruction without knowing, danger, hazard; deficiency of, imperfect performance of; vain things, vanities **Ba-Ayn-Tha-Ra: بعثر : بُعثرت** = scatter abroad, turn

	upside down, to overthrow. **Siin-Waw-Ya: س و ی: سوّاک** = to be worth, equivalent to. sawwa - to level, complete, arrange, make uniform, even, congruous, consistent in parts, fashion in a suitable manner, make adapted to the exigencies or requirements, **perfect a thing, put a thing into a right or good state**. istawa - to establish, become firm or firmly settled, turn to a thing, to direct one's attention to a thing, mount. ala sawain - on terms of equality, i.e. in such a manner that each party should know that it is free of its obligations, at par. sawiyyun -even, right, sound in mind and body. sawiyyan - being in sound health. **Ayn-Dal-Lam: ع د ل: عدلک** = to act and deal justly, equitably, with fairness and proportion, **adjust properly as to relative magnitude**, establish justice, hold as equal, pay as an aquivalent, dispose aright, straighten, deviate from the right path, turn aside, stray from. adlun - justice, equity, accuracy, recompense, ransom, equivalent, compensation, instead (thereof). **د ی ن :** = **Dal-Ya-Nun** = obedience/submissiveness, servility, religion, high/elevated/noble/glorious rank/condition/state, took/receive a loan or borrowed upon credit, become indebted, in debt, under the obligation of a debt, contract a debt, repay/reimburse a loan, rule/govern/manage it, possess/own it, become habituated/accustomed to something, confirmation, death (because it is a debt everyone must pay**), a particular law/statute, system, custom/habit/business, a way/course/manner of conduct/acting**, repayment/compensation.
Chapter Al-Mutaffafeen (83) وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ	**Translation Al-Mutaffafeen (83)** **"Woe unto those who are deficient in the performance of their duties (al-mutaffafeen** – لْمُطَفِّفِينَ**). It is those who, when making**

يَسْتَوْفُونَ ۞ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۞ أَلَا
يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ۞ لِيَوْمٍ عَظِيمٍ ۞ يَوْمَ
يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۞ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي
سِجِّينٍ ۞ وَمَا أَدْرَاكَ مَا سِجِّينٌ ۞ كِتَابٌ
مَّرْقُومٌ ۞ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞ الَّذِينَ يُكَذِّبُونَ
بِيَوْمِ الدِّينِ ۞ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۞ إِذَا
تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۞ كَلَّا بَلْ ۜ رَانَ عَلَىٰ
قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ۞ كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ
لَّمَحْجُوبُونَ ۞ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ۞ ثُمَّ يُقَالُ
هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ۞ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ
لَفِي عِلِّيِّينَ ۞ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۞ كِتَابٌ
مَّرْقُومٌ ۞ يَشْهَدُهُ الْمُقَرَّبُونَ ۞ إِنَّ الْأَبْرَارَ لَفِي
نَعِيمٍ ۞ عَلَى الْأَرَائِكِ يَنظُرُونَ ۞ تَعْرِفُ فِي وُجُوهِهِمْ
نَضْرَةَ النَّعِيمِ ۞ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۞ خِتَامُهُ
مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۞ وَمِزَاجُهُ مِن
تَسْنِيمٍ ۞ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۞ إِنَّ الَّذِينَ
أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۞ وَإِذَا مَرُّوا
بِهِمْ يَتَغَامَزُونَ ۞ وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا
فَكِهِينَ ۞ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۞ وَمَا
أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ۞ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ
الْكُفَّارِ يَضْحَكُونَ ۞ عَلَى الْأَرَائِكِ
يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا
كَانُوا يَفْعَلُونَ [٣٦].

Transliteration:

"Wayilun lil-mutaffafeena allazina izaa aktaaloo 'alan-naasi yastowfoon; wa izaa kaaloo-hum aou wazanoo-hum yukhsiroon. Alaa yazunnu oolaaika anna-hum mab'oothoon, li-youmin 'azeem, youma yaqoom an-naasu li-Rabbin

assessments (aktaaloo – اكتالو) of other people's work, demand complete fulfillment (yastawfoon – يستوفون); but when judging them (kaaloo-hum – كالوهم) or weighing their performance (wazanoo-hum – وزنوهم), rate it as defective or deficient (yukhsiroon – يُخسِرون). Do they not realize they are to be resurrected for the great stage of life to come (li-youmin 'azeem – لِيوم عظيم), the stage where the entire mankind is to stand accountable before the Sustainer of all the worlds (li-Rabbi-il-Aalimeen – لِرب العالميين) ? Nay, they don't; indeed the account of such wicked ones is kept carefully concealed in a Register (la-fee sijjeen – لفى سجّين). And what would tell you what kind of Register it is (maa sijjeen – ما سجّين)? It is an account recorded in writing (kitabin marqoom – كتاب مرقوم). Woe be unto the liars on that stage, who told lies about the time the Divine Discipline is to be enforced (youm-ud-Deen – يوم الدين); and none told lies about it except the transgressors and sinners. Whenever they were given our messages, they labelled them as falsehoods coming from the earlier times (asaateer-ul-awwaleen – اساطير الاولين). It was not so; rather their hearts were rendered corroded (raana – ران) by their continued misconduct. It is not so, because they, on that stage of time, are certainly going to be precluded (la-mahjooboon – لمحجوبون) from appearing before their Sustainer. Eventually, they will be placed into the state of perpetual burning (al-Jaheem – الجحيم). Then they will be told "this is what you have been lying about". Nay, but the account of the righteous ones will certainly be held high and in dignity. And what

‘Aalameen. Kalla; inna kitaab-al-fujjaari la-fi sijjeen. Wa maa adraaka maa sijjeen; kitaabun marqoum. Wayilun youma’izin lil-mukazzibeen, allazina yukazziboona bi-youm-id-deen. Wa maa yukazzibu bi-hi illa kullu mo’tadin atheem. Izaa tutlaa ‘alayi-hi aayaatina qaala asaateer-ul-awwaleen. Kalla, bal raana ‘alaa quloobi-him ma kaanu yaksiboon. Kalla, inna-hum ‘un Rabbi-him youma’izin la-mahjuboon. Thumma inna-hum la-saaloo-ul-jaheem. Thumma yuqaalu haadha allazi kuntum bi-hi tukazziboon. Kalla inna kitaabal-abraari la-fee ‘illiyeen. Wa maa adraaka ma ‘illiyoon? Kitaabun marqoom, yashhadu-hu al-muqarraboon. Innal-abraara la-fee na-eem. Alal-araaiki yanzuroon. Ta’rifu fi wujuhi-him nadhratun-na’eem. Yusqawna min raheeqin makhtoom. Khitaamu-hu miskun wa fi dhaalika fal-yatanafasil-mutanafisoon. Wa midhaju-hu min tasneem; ‘ayinan yashrabu bi-haa almuqarraboon. Innal-lazina ajramoo kaanu min allazina aamanu yadhhakoon. Wa izaa marru bi-him yataghamazoon. Wa izaa anqalaboo ilaa ahli-him anqalaboo fakiheen. Wa izaa raw-hum qaaloo inna ha’oolaai la-dhaalloon. Wa maa ursiloo ‘alayihim haafizeen. Fal-youma allazine aamanu min al-kuffaari yadhhakoon. ‘Alal-araaiki yanzuroon. Hal thuwwaba al-

would tell you what is the state of dignity? It is an account recorded in writing, witnessed only by the ones closer to God in ranking. The righteous ones will certainly be in blessings; deliberating while preserving their distinguished positions (‘ala-al-araaiki – على الآرائكِ); you will recognize in their faces the radiance of bliss; their thirst for advancement will be quenched (yusqawna – يُسقون) with extreme degree of constant, genuine and delightful acquisitions/achievements; this extreme degree (khitaamu-hu – ختامه) would be of intelligence and soundness in judgement (miskun – مِسك), and in the course of these achievements the competitors will be competing with each other as it will be composed of (mizaaju-hu – مزاجه) all that is most exalting (min tasneem – من تسنيم); it will be like a source of bliss (‘ayinan – عينا) wherefrom only the ones close to God (al-muqarraboon – المقربون) shall drink. Indeed those who have violated the Guidance are wont to laugh at those who have attained to faith and peace. And when they pass by them they wink (yataghaamazoon – يتغامزون) at one another. And when they move back to their own kind they make jests. And whenever they see them they say, “Indeed these are the lost ones”. In fact they were not sent as monitors over them. So, today the faithful ones are laughing at the Deniers of truth; watching (yanzzuroon – ينظرون), while holding on to their distinct positions (‘alal-araaiki – على الآرائكِ), as to how the Deniers of truth are being requited for their past conduct.”

<u>Authentic meanings of some Important</u>

Kuffaaru maa kaanu yaf'aloon."	**Words:** **Tay-Fa** : مطففين؛ ط ف ف= to be near, be within reach, raise, *taffafa* - to give a deficient measure, redundance of a measure, *tatfif* (II) - giving short measure, to default in one's duty, *mutaffifin* - one who gives short measure or defaults in one's duty, stinter/niggardly. Make defective/deficient. **Kaf-Ya-Lam** (Kaf-Alif-Lam) : كالو؛ ك ا ل : ك ى ل= To measure, weigh, compare. A measure of اكتالو capacity. **Siin-Jiim-Nun** : سجّين : س ج ن= to imprison/jail, restrain/conceal, register/record, register in which the actions of the wicked are recorded, prison, written book, *sahib al-sijn* (fellow prisoner), anything hard/vehement/severe/continuous. **Kh-Siin-Ra** : يخسرون : خ س ر= To suffer loss or diminution, to be deceived/cheated/beguiled/circumvented, to err/go astray/deviate from/miss the right way, to perish or die, make a thing defective or deficient, destroy or cause to perish, remove/alienate/estrange someone, to be treacherous/ignoble/mean, to be unfaithful, ungenerous, small/little/weak (among mankind), refuse invitation from another. **Ra-Ha-Qaf** : رحق= pure, delightfully refreshing wine, the sweetest of wine: the most excellent thereof: or the oldest: or unadulterated wine; or wine that is easy to swallow. زندگی کی پاکیزہ سرور آور خوشگواریاں۔ **Alif-Ra-Kaf** : ارائک ؛ ا ر ک= camels feeding/eating on a certain tree termed (Alif-Ra-Alif-Kaf) or camels remained, or continued, among trees of that kind; **to persist or preserver**; He compelled him or constrained him, to do the thing, or affair; **or made him to keep, or cleave, to it;** herbage in which the camels remain or continue, couch. **Miim-Siin-Kaf : مسک** = To retain, withhold, maintain, be tenacious or niggardly, hold fast a thing, arrest a thing, restrain/detain/confine/imprison a

person, restrain or abstain from a thing, grasp/clutch/seize a thing, take a thing with the hand, intelligent or sound in judgement.

Miim-Zay-Jiim : مزاج= To mix/mingle/incorporate/blend, exasperate/irritate/enrage a person, to give something, contend or dispute with a person, various in disposition or temperament.

Siin-Nun-Miim: س ن م : تسنيم = to raise/ascend, rise high. sanam - camel's hump, prominence, chief of a tribe. sanamatun - blossom, summit. tasnim - water (of life) coming from above signifying spirituality/knowledge from Allah.

Chapter Al-Inshaqaaq (84)

إِذَا السَّمَاءُ انشَقَّتْ ۞ وَأَذِنَتْ لِرَبِّهَا
وَحُقَّتْ ۞ وَإِذَا الْأَرْضُ مُدَّتْ ۞ وَأَلْقَتْ مَا فِيهَا
وَتَخَلَّتْ ۞ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۞ يَا أَيُّهَا
الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا
فَمُلَاقِيهِ ۞ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ
بِيَمِينِهِ ۞ فَسَوْفَ يُحَاسَبُ حِسَابًا
يَسِيرًا ۞ وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۞ وَأَمَّا مَنْ
أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۞ فَسَوْفَ يَدْعُو
ثُبُورًا ۞ وَيَصْلَىٰ سَعِيرًا ۞ إِنَّهُ كَانَ فِي أَهْلِهِ
مَسْرُورًا ۞ إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ۞ بَلَىٰ إِنَّ رَبَّهُ
كَانَ بِهِ بَصِيرًا ۞ فَلَا أُقْسِمُ بِالشَّفَقِ ۞ وَاللَّيْلِ

Translation: Al-Inshaqaaq(84)

"When passages are opened in the Universe (as-Samaa – السماء), meaning that it becomes accessible for man (anshaqqat - انشقّت), and when acting (uzinat – أُذِنت) for its Lord's providence to take effect (li-Rabbi-ha – لِربّها) it established this new development as a reality (Huqqat – حُقّت); and when the Earth has reached the extreme of its appointed time (muddat – مُدّت) and has endured (alqat – القت) what was going on thereupon, and become old and worn out (takhallat – تخلّت), and thus acting (uzinat – أُذِنت) for its Lord's providence to take effect (li-Rabbi-ha – لِربّها), it established this change as a reality (Huqqat – حُقّت), O Mankind , verily, you will also be making your best efforts (kaadihun – كادح) to accomplish your Sustainer's goals in a laborious way (كدحا). So on that stage, you

وَمَا وَسَقَ ﴿﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿﴾ لَتَرْكَبُنَّ طَبَقًا
عَن طَبَقٍ ﴿﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ
عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ
كَفَرُوا يُكَذِّبُونَ ﴿﴾ وَاللَّهُ أَعْلَمُ بِمَا
يُوعُونَ ﴿﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿﴾ إِلَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿﴾

Transliteration:

"Iza-as-Samaa-un-shaqqat. Wa adhinat li-Rabbi-ha wa huqqat. Wa iza-al-Ardhu muddat. Wa alqat ma fi-haa wa takhallat. Wa adhinat li-Rabbi-ha wa huqqat. Ya ayyuhal-Insaanu inna-ka kaadihun ilaa Rabbika kadhan, fa-mulaaqee-hi. Fa-amma man ootiya kitaba-hu bi-yameeni-hi. Fa-sawfa yuhaasabu hisaaban yaseera. Wa yanqalibu ilaa ahli-hi masroora. Wa amma man ootiya kitaba-hu waraa-a zahri-hi, fa-sawfa yad'oo thuboora. Wa yaslaa sa'eera. Inna-hu kaana fi ahli-hi masroora. Inna-hu zanna an lun yahoor. Balaa inna Rabba-hu kaana bihi baseera. Fa-laa uqsimu bilshafaqi, wa allayili wa ma wasaqa, wa alqamari iza-attasaqa. La-tarkabunna tabaqan 'un tabaqin. Fa-maa la-hum laa yu'minoon. Wa izaa quriya 'alayihim-ul-Quraanu laa yasjudoon. Bal-il-lazina kafaroo yukadhdhiboon. Wa-Alla-hu a'lamu bi-maa yu'oon. Fa-bashshir-hum bi-

will eventually be appearing before Him. And then, whoever will be given his recorded account bearing blessed deeds (bi-yameeni-hi – بيمينہ), he will eventually pass through an easy accounting and would revert to his own kind in a joyous state. And as for those whose recorded account is given to them hidden behind their backs (waraa'a zuhri-hi – وراء ظہرہ), they would certainly be denied any further evolution (Thabooran – ثبورا) and doomed to the fire of remorse and repentance. They are those who had been happy with their own kind, and had assumed they will not be transformed from the present state of life to another (lun-yahoor – لن يحور). But nay! (balaa – بلىٰ). Your Lord's wisdom had already made its decision on this issue. Therefore it is not going to be so (Fa-laa – فلا). I swear by the expanding glow of the sunset, and by the night when it fully develops and sets in, and the moon when it attains its fullness, all of you too will certainly evolve (la-tarkabunna – لتركبُنّ) stage by stage (tabaqan 'un tabaqin – طبقا عن طبقِ). So what's wrong with them that they do not believe, and when the Quran is recited to them they do not obey/submit to its injunctions (la yasjudoon – لا يسجدون). Rather, those who conceal the truth, disavow it. However, God knows all they harbor in their breasts. So, give them the tidings of a painful torment, excepting those who attained to faith and performed reformative deeds; for them is a bountiful and uninterrupted reward."

Authentic meanings of some Important words:

= **Shiin-Qaf-Qaf** : **ش ق ق =pass along the way, cross, open a way/passage/vent/channel**,

‘azaabin aleem; illa-allazina aamanu wa ‘amilus-saalihaati la-hum ajrun ghayiru mamnoon.”	cut/split/divided/clave/ripped/tore. **Alif-Dhal-Nun** ا ذ ن = he gave ear or listened to it, being pleased, **grant leave, to allow, permit/ordered,** be informed, advised, notification/announcement/proclamation, ear, appetite/longing/yearning. **Ha-Qaf-Qaf** ح ق ق: = To be suitable to the requirements of justice or wisdom or truth or right or reality or fact, to be just/proper/right/correct/true/fitting, to be authentic/genuine/sound/valid/substantial/real, also **established/confirmed/binding/unavoidable/incumbent, to be manifest, without doubt or uncertainty, established as a fact, to be obligatory or due,** have right or title or claim to a thing, deserve or merit a thing, most worthy, ascertain, to be sure or certain, to be true or verifiable or veritable, to be serious or earnest, dispute or litigate or contend with another, speak the truth, reveal/manifest/show a truth or right, to be proven true, pierce or penetrate . **Miim-Dal-Dal** م د د : = **to reach the term, extreme, appointed time; to reach term of endurance or continuance;** to draw a thing (namely a rope), pull a thing, stretch a thing, strain a thing, extend by drawing or pulling, stretch forth, to prolong, expand/elongate/lengthen a thing, spread or spread out, delay or defer a thing, continue a thing, to help or aid someone, to advance, to increase, to supply ink (put ink into a thing), apply ink to a thing, manure land (with dung). ل ق ي = **Lam-Qaf-Ya** = To meet, meet with, encounter, find, find out a thing, see, come across, experience, suffer from, occur, undergo, endure, lean upon, recieve, come face to face, go in the direction of or towards. This root has occurred in al quran in 45 forms, and been used about 145 times. **Kh-Lam-Waw** خ ل و: تخلّت= To be empty/vacant/void/destitute/unoccupied, to be free from fault or a thing or affair, free of accusation or suspicion, to be alone or without any companion,

meet with one in a vacant/unoccupied place, to pass away, to dismiss, let loose or let go a thing, permit or allow a thing, to forsake/relinquish/desert/abandon a thing, to be distant/remote/aloof/far from a thing, be at leisure, unoccupied (unemployed).

Kaf-Dal-ha **ك د ح:**= To toil, exert, make every effort to carry out a thing, labour hard and actively, toil hard, labouring, laboriously, one who labours, to weary oneself in work, to seek to gain sustenance, to disfigure, render a thing ugly or unseemly.

Tha-Ba-Ra **ثُبور: ث ب ر:** = **to keep back, confine/limit/prevent/withhold/restrain/hinder, to deny/prohibit/refuse, render unsuccessful, to prevent one from doing or attaining something**, go astray, lose, perish/destroy, disappoint, expel, curse. To work at something diligently/constantly.

Shiin-Fa-Qaf **شفق: ش ف ق:**= to pity, be anxious about, fear. shafaq - fear, pity, evening, **twilight with its redness or whiteness, after sunset.** ashfaqa - to be afraid. mushfiqun - one who is afraid or is in terror, compassionate, fearful one, tender.

Waw-Siin-Qaf **اتسق: وسق: و س ق:**= to gather/collect what is scattered. **Be complete, perfect, whole; loaded;** veil in darkness, conceive, be in good order, driven together.

Chapter Al-Burooj (85)

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۞ وَالْيَوْمِ
الْمَوْعُودِ ۞ وَشَاهِدٍ وَمَشْهُودٍ ۞ قُتِلَ أَصْحَابُ
الْأُخْدُودِ ۞ النَّارِ ذَاتِ الْوَقُودِ ۞ إِذْ هُمْ عَلَيْهَا

Translation: Al-Burooj (85)

Observe the Universe (as-Samaai – السماء) filled with constellations (al-Burooj – البروج), and think of that phenomenal hour/stage (Al-youm – اليوم) which is promised to come (al-mow'ood – الموعود), and of those who shall

قُعُودٌ ۞ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ
شُهُودٌ ۞ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ
الْعَزِيزِ الْحَمِيدِ ۞ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۞ إِنَّ الَّذِينَ
فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ
عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝ إِنَّ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ
الْكَبِيرُ ۞ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۞ إِنَّهُ هُوَ
يُبْدِئُ وَيُعِيدُ ۞ وَهُوَ الْغَفُورُ الْوَدُودُ ۞ ذُو
الْعَرْشِ الْمَجِيدُ ۞ فَعَّالٌ لِّمَا يُرِيدُ ۞ هَلْ أَتَاكَ
حَدِيثُ الْجُنُودِ ۞ فِرْعَوْنَ وَثَمُودَ ۞ بَلِ الَّذِينَ
كَفَرُوا فِي تَكْذِيبٍ ۞ وَاللَّهُ مِن وَرَائِهِم
مُّحِيطٌ ۝ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۞ فِي لَوْحٍ
مَّحْفُوظٍ ۞

Transliteration:

“Was-Samaai dhaat-in-burooj; wal-youm-il-mow’ood; wa shaahidin wa mashhood; qutila ashaab-ul-akhdood, an-naar dhaat-il-waqood, idh hum ‘alayiha qu’ood. Wa hum ‘alaa ma yaf’aloona bil-momineena shuhood. Wa maa naqamoo min-hum illa an yu’minoo billaah-il-‘azeez-il-hameed, alladhi la-hu mulk-us-samawaati wal-ardhi; wal-laahu ‘alaa kulli shayin Shaheed. Innal-ladheena fatanoo

witness it and of that which is going to be witnessed. Indeed all those who divided humanity into different parties/classes/ranks (ashaab-ul-akhdood – اصحاب الاخدود) have eventually been destroyed by the same blazing fire of hostility (an-naari dhaatil-wuqood – النارِ ذات الوقود) which they made their base and sat upon it in ambush (qu’ood – قعود) . They have been conscious of all that they have been doing against the people of peace and faith. Their revenge against the people of faith had no justification except an opposition to their faith upon God Who holds the highest Authority and is highly praised, the Ruler of the entire Universe and the Earth. The God is Himself witness to all that continues taking place with the passage of time. In fact, those who put the people of faith and peace, individually or in groups (al-Momineena wa al-Mominaat – المومنين و المومنات), to affliction and distress and did not eventually withdraw from this vice, their punishment is hell - a punishment of perpetual burning in the fire of remorse and deprivation (‘azaab-ul-hareeq – عذاب الحريق). And for those who attained to faith and undertook constructive and reformative deeds (‘amilu as-saalihaat – عملوا الصالحات), a life of full protection and joy awaits where they will have under their command (tahti-ha – تحتها) a flowing abundance of everything desirable (al-anhaar – الانہار). This will be a great achievement. Indeed, Your Lord’s stranglehold is very stern. He is the one who not only creates but resurrects (yu’eed – يعيد). He is the Protector (al-Ghafoor – الغفور) and the Affectionate One (al-wudood – الودود). He is the owner of a Glorious domain and has the supreme authority to act as He wishes.
Have the episodes of the armies of Faroah and

al-Mo’mineena wal-Mo’minaati thumma lam yatuboo fa-lahum ‘azaabu jahannama wa la-hum ‘azaab-ul-hareeq. Innal-ladheena aamanu wa ‘amiloo as-saalihaati la-hum jannatun tajree min tahti-ha al-anhaaru,dhaalika al-fawz-ul-kabeer. Inna batsha Rabbi-ka la-shadeed. Inna-hu huwa yubdi’u wa yu’eed. Wa huwal-ghafoor-ul-wadood. Dhool-‘arsh-il-majeed. Fa’aal-ul-limaa yureed. Hal ataaka hadeeth-ul-junoodi Farouna wa Thamood? Bal-il-ladheena kafaroo fi takzeeb. Wal-laahu min waraa’i-him muheet. Bal huwa Quraanum-majeed, fi lawhin mahfooz.”

the People of Thamud not reached you? Though the deniers of truth would deny it too, yet, God keeps surrounding them without them knowing (waraa’i-him – ورائهم). The episodes which they deny are from the exalted Book of Reading, which shines in a gleaming light (lawhin – لوح) fully guarded (Mahfouz – محفوظ).”

Authentic meanings of some Important words :

ب ر ج = **Ba-Ra-Jiim** =Anything being, becoming apparent, manifest, conspicuous and/or high or elevated
A structure, tower, fortress or walls of a city, a structure or construction that has the characteristics of conspicuousness, height and strength

اخدود؛ خ د د **Kh-Dal-Dal** = To furrow/trench/clave, to mark or impress, to contract/shrink/wrinkle, to oppose, divide into distinct parties, to rank or class.

قعود؛ ق ع د **Qaf-Ayn-Dal** = to sit down, remain behind, to hold back, to tarry, lie in wait, sit still, remain unmoved, desist, abstain, refrain, lurk in ambush, set snares, neglect, act of sitting, foundations/bases, women who are past child bearing age, elderly spinsters past child bearing age, one who sits at home, one who sits still, seat or place of sitting, station, encampment.

نقموا؛ ن ق م **Nun-Qaf-Miim** = to punish, accuse, develop hate, revenge, persecute, find fault, disapprove, dislike with tongue or punishment.

لوح **Lam-Waw-Ha** = To change colour, become visible, gleam/shine, light up, scorching one, broad table or plate, tablet.

Chapter 86 At-Taariq

وَالسَّمَاءِ وَالطَّارِقِ (١) وَمَا أَدْرَاكَ مَا الطَّارِقُ (٢) النَّجْمُ الثَّاقِبُ (٣) إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ (٤) فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِن مَّاءٍ دَافِقٍ (٦) يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧) إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ (٨) يَوْمَ تُبْلَى السَّرَائِرُ (٩) فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ (١٠) وَالسَّمَاءِ ذَاتِ الرَّجْعِ (١١) وَالْأَرْضِ ذَاتِ الصَّدْعِ (١٢) إِنَّهُ لَقَوْلٌ فَصْلٌ (١٣) وَمَا هُوَ بِالْهَزْلِ (١٤) إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا (١٧)

Transliteration:

"Was-samaa'i wat-taariq. Wa maa adraaka maa at-Taariqu. An-Najmus-thaaqibu. In kullu nafsin lamma 'alayiha hafiz. Fal yanzur-ul-Insaanu mimma khuliqa. Khuliqa min maa'in daafiqin. Yakhruju min bayin-is-Salabi wa at-turaa'ibi. Inna-hu 'alaa raj'i-hi la-qaadiru. Youma tublas-saraa'iru. Fa-maa la-hu min quwwatin wa laa naasir. Was-Samaa'I dhaatir-raj'i. Wal-Ardhi dhaatis-Sad'i. Inna-hu la-qawlun faslun. Wa maa huwa bil-hazli. Inna-hum yukiduna kaydan. Wa akeedu kayidan. Fa-mahhil al-kaafireena, amhil-hum ruwayidan."

Translation: At-Taariq (86)

"I swear by this Grand Universe (وَالسَّمَاءِ) and I swear by the one that guides towards the right path (وَالطَّارِقِ). And what would tell you as to what guides towards the right path? It is the acquisition and accomplishment (النَّجْمُ) of enlightening and elevating knowledge whose blaze brightens the darkness of ignorance (الثَّاقِبُ)). And it is by the way of this knowledge that every human self has been provided with safeguards (حَافِظٌ). Man must, therefore, seek enlightenment from his mode of creation (مِمَّ خُلِقَ) and observe (فَلْيَنظُرِ) as to how surprisingly has he been created from a water that gushes out with force (مَّاءٍ دَافِقٍ). The man himself comes out (يَخْرُجُ) of the place between the loins and the ribs (مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ). Verily, he has been given the capacity to repeat that process again and again. However, in the stage of life to come where all the concealed acts (السَّرَائِرُ) will be passed through scrutiny and trial (تُبْلَى), man will have no power and no protector. And I swear by this Universe which ultimately has to be dismantled (ذَاتِ الرَّجْعِ), and I swear by the Earth which is destined to blow up into pieces (ذَاتِ الصَّدْعِ), the truth just proclaimed is the ultimate and decisive statement (لَقَوْلٌ فَصْلٌ). It should not be regarded as an idle tale (وَمَا هُوَ بِالْهَزْلِ). They indeed are busy in devising their guiles; but I am also going to play my own tactics. Nevertheless, allow the deniers of truth some more respite (فَمَهِّلِ). I also allow them some more respite."

Authentic meanings of some Important Words:

Tay-Ra-Qaf :ط ر ق= to come by night, beat something, knock, strike, tariq - one who comes or appears by night, morning star that comes at the end of the night, night-visitant, star, tariqan - way/path, line of conduct, behaviour.

Nun-Jiim-Miim : ن ج م= to appear/rise/begin, accomplish, ensue, proceed.

Tha-Qaf-Ba :ثاقب : ث ق ب= a hole, to pass through (a hole), bore/perforate/pierce/puncture, intense (surge), burn/blaze/flame brightly (e.g. as if to pierce through the night), ascend/reach, penetrate, struck/kindle fire, fuel for fire, a man very red, brilliant (can be applied to knowledge), a drill (instrument which perforates).
thaqaba vb. (1) pcple. act. *thaqib* 37:10, 86:3 بلندیوں پر لے جانے والے علم کی افزائش و تکمیل

Ra-Jiim-Ayn :رجع ؛ = to return, turn back, turn off, (blame) upon any one, come back, repeat, answer, bring answer, be brought back. raji'un - one who returns. murji'un - return, termination. taraja'a (vb. 6) -to return to one another.

Sad-Dal-Ayn صدع :ص د ع= to split, expound, cleave, profess openly, divide, cross, proclaim, promulgate aloud, declare openly, be affected with headache, manifest, make clear. sad'un - fissure. suddi'a - to oppress with or suffer from headache. issada'a (vb. 5) - to be split up or divided. mutasaddiun - that which is cloven or splits in two.
ha-Zay-Lam :هزل : ه ز ل:= to be thin and lean, useless, fruitless, unprofitable, unproductive, vain, exhausted, joke, talk idle.

Chapter Al-A'laa (87)

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۞ الَّذِي خَلَقَ فَسَوَّىٰ ۞ وَالَّذِي قَدَّرَ فَهَدَىٰ ۞ وَالَّذِي أَخْرَجَ

Translation: Al-A'laa (87)

"Strive hard to glorify the distinctive attribute of your Supreme Lord Who

الْمَرْعَىٰ ۞ فَجَعَلَهُ غُثَاءً أَحْوَىٰ ۞ سَنُقْرِئُكَ فَلَا
تَنسَىٰ ۞ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا
يَخْفَىٰ ۞ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ۞ فَذَكِّرْ إِن
نَّفَعَتِ الذِّكْرَىٰ ۞ سَيَذَّكَّرُ مَن
يَخْشَىٰ ۞ وَيَتَجَنَّبُهَا الْأَشْقَى ۞ الَّذِي يَصْلَى
النَّارَ الْكُبْرَىٰ ۞ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا
يَحْيَىٰ ۞ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۞ وَذَكَرَ اسْمَ رَبِّهِ
فَصَلَّىٰ ۞ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۞ وَالْآخِرَةُ
خَيْرٌ وَأَبْقَىٰ ۞ إِنَّ هَٰذَا لَفِي الصُّحُفِ
الْأُولَىٰ ۞ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۞

Transliteration:

"Sabbih isma Rabbikal A'laa; allazi khalaqa fa-sawwaa; wa allazi qaddara fa-hadaa; wa allazi akhraja al-mar'aa; fa-ja'ala-hu ghuthaa'an ahwaa; sa-nuqri-uka fa-laa tansaa; illa maa shaa-allahu inna-hu ya'lamu al-jahra wa maa yakhfaa; wa nu-yassiru-ka lil-yusraa; fa-dhakkir in-nafa'atiz-zikraa; sa-yazzakkaru man yaghshaa; wa yatajannabu-ha al-ashqaa; allazi yaslaa annaaral-kubraa; thumma laa yamootu fi-haa wa laa yahyaa; qad aflaha man tazakkaa; wa zakara isma Rabbi-hi fa-sallaa; bal tu'thiroonal-hayaatad-dunyaa; wal-Aakhiratu khayirun wa abqaa; inna haadhaa la-fi as-sohofil-oolaa; sohofi Ibraheema wa Moosa. "

accomplished the act of creation, then perfected it in different stages (fa-sawwa – فسوّىٰ); and Who fixed laws and values (qaddara – قدّر) and thereafter, bestowed guidance; and Who established a system of compliance and supervision (akhraj al-Mar'aa – اخرج المرعىٰ), then employed it for bringing/collecting together (ahwaa – احوىٰ) every minutest detail (Ghatha-a – غثاء). We shall certainly explain it to you (sa-nuqri'u-ka – سنقرئک) so well as not to let you forget, except that which God has planned to be so; because undoubtedly He is the One knowing all that is evident as well as hidden. And We are now endowing you with ease and abundance. So, keep admonishing people if that admonition is proving beneficial. Whosoever fears God with reverence he will sure heed the advice, just as the wicked ones (ashqaa – اشقىٰ) would sidetrack it (yatajannibu-ha – يتجنّبُها); it is those who would meet the big fire of remorse; and they would hang dormant there in a state between death and life. As for those who would evolve themselves, they would attain success; and it is those who had paid heed to the attributes of their Lord and followed His discipline closely (fa-sallaa – فصلّىٰ). However, most of you are influenced by and give preference (tu'tharoona – تُوثرون) to the life of this world; whereas the Hereafter is an enormously higher and much longer lasting (abqaa – ابقىٰ) phase of life. Indeed, this fact has been emphasized in the earlier Scriptures too viz., the Scriptures of Abraham and Moses."

Authentic meanings of some Important words:

	Ra-Ayn-Ya مرعىٰ؛ ر ع ى= to pasture/feed/graze, observe aright, keep (an order), rule, have regard to, tend, mindful, watch, pay attention. One who feeds flocks, shepherd. ri'ayatun - right observance. mar'an - pasture. ra'a (vb. 3) - to observe/respect, look at, listen, give ear, hearken. ra'ina - listen to us (a phrase used also for showing disrespect for the person addressed). Take into consideration, supervise, control, keep an eye, maintain, preserve, observe, bear in mind,,,etc. **Gh-Thal-Waw: غثاء** = to become unpleasing, put in trouble, be covered with foam, became abundant; rubbish or particles of things, scum; broken pieces of herbage that are seen upon a torrent; the low or vile of mankind; the lion; ghutha n.m. 23:41, 87:5 **Ha-Waw-Ya** (Ha-Alif-Ya): احوىٰ = To be or become dark green or dark red or brown or black and dried up by reason of oldness. To collect/bring/draw/gather a thing together, grasp a thing, get or gain possession of a thing, take possession of a thing, hold a thing within ones grasp or possession, possess a thing, comprise or comprehend or contain something, to turn a thing around, to wind a thing, assume a round or circular form, to coil, to make a small watering trough or tank for ones camels, to have or assume a roundness or circularity [or the state of being coiled]. ahwa n.m. comp. 87:5. **Alif-Tha-Ra : اثر؛ نوءثرون** = to relate, narrate, recite, choose, propose, transmit, raise, prefer, effect, excite. To stir up, to trump up. Determined/resolved/decided upon a thing. Origin, time/period of life. Dearth, scarcity, drought or sterility.

Chapter Al-Ghaashiah (88)

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۞ وُجُوهٌ يَوْمَئِذٍ
خَاشِعَةٌ ۞ عَامِلَةٌ نَّاصِبَةٌ ۞ تَصْلَىٰ نَارًا
حَامِيَةً ۞ تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۞ لَّيْسَ لَهُمْ
طَعَامٌ إِلَّا مِن ضَرِيعٍ ۞ لَّا يُسْمِنُ وَلَا يُغْنِي مِن
جُوعٍ ۞ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۞ لِّسَعْيِهَا
رَاضِيَةٌ ۞ فِي جَنَّةٍ عَالِيَةٍ ۝ لَّا تَسْمَعُ فِيهَا
لَاغِيَةً ۞ فِيهَا عَيْنٌ جَارِيَةٌ ۞ فِيهَا سُرُرٌ
مَّرْفُوعَةٌ ۞ وَأَكْوَابٌ مَّوْضُوعَةٌ ۞ وَنَمَارِقُ
مَصْفُوفَةٌ ۞ وَزَرَابِيُّ مَبْثُوثَةٌ ۞ أَفَلَا يَنظُرُونَ إِلَى
الْإِبِلِ كَيْفَ خُلِقَتْ ۞ وَإِلَى السَّمَاءِ كَيْفَ
رُفِعَتْ ۞ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۞ وَإِلَى
الْأَرْضِ كَيْفَ سُطِحَتْ ۝ فَذَكِّرْ إِنَّمَا أَنتَ
مُذَكِّرٌ ۞ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۞ إِلَّا مَن تَوَلَّىٰ
وَكَفَرَ ۞ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۞ إِنَّ
إِلَيْنَا إِيَابَهُمْ ۞ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ۞

Transliteration:

“Hal ataaka hadith-ul-ghaashiah; wojoohun youma’izin khaashi’ah; ‘aamilatun naasibah; taslaa naaran haamiyah; tusqaamin ‘ayinin aaniyah; layisa la-hum ta’aamum illa min dharee’in; laa yusminu wa laa yughni min joo’in; wujoohun youma’izin naa’imat-ul-li-sa’yi-haa raadhia; fi jannatin ‘aaliyah; laa tasma’u fi-ha laaghiyah; fi-ha ayinun jaariyah; fi-ha sururun

Translation: Al-Ghaashiah (88)

“Certainly the tidings of the overwhelming event have reached you. When that stage is eventually launched (youma’izin – يومئذ), some faces/beings would look frightened; suffering with distress and affliction; doomed to blazing fire of remorse; where their thirst will be quenched from a spring whose water is held back (‘ayinin aaniyatin – عين آنية); nothing for them to acquire/attain (ta’aam – طعام) except humiliation (dharee’in – ضريع), which neither provides nourishment nor relief from want. Some others in that phase will reflect comfort and delight (naa’imatun – ناعمة), rejoicing and contented over their life long endeavors (sa’ya-ha raaziatun – لسعيها راضية), staying in a garden-like splendor where they would listen to no frivolous rhetoric (laaghiatun – لاغية); therein will be a flowing spring of revealing knowledge (‘eenun jaariyatun – عين جارية); from which deeper mysteries (sururun – سُرُر) will be unfolded (marfoo’atun-مرفوعة); sighs of relief over the past phase of life (akwaabun –اكواب) will be released/relinquished (moudhu’atun – موضوعة); and there will be endless conscious evolution by acquisitions and achievements (namaariq – نمارق) one after another (masfoofatun – مصفوفة), and countless avenues of knowledge will open for them to enter and explore (zarabiyyu mabthoothatun –زرابىُّ مبثوثة). While recounting this scenario of the Hereafter, do they not look at the large rain-filled cloud (AL-Ibili – الابل) and contemplate on how wisely it has been formed; and at the Universe and how it is raised; and at the

marfoo’ah; wa akwaabun moudhu’ah; wa namariqu masfoofah; wa zarabiyyu mabthuthah; a-fa-laa yanzuroona ilaa al-ibili kayifa khuliqat; wa ilaa as-samaai kayifa rufi’at; wa ilaa aljibaali kayifa nusibat; wa ilaa al-ardhi kayifa sutihat; fa-zakkiru innamaa anta muzakkir; lasta ‘alayi-him bi-musayitir; illaa man tawalla wa kafara. Fa-yu’azzibu-hu-llaahu-l’azaaba-l akbar. Inna ilayina iyaaba-hum. Thumma inna ‘alayina hisaaba-hum.”	**mountains as to how they are erected, and at the Earth as to how it has been expanded? So, keep drawing their attention to these facts because your role is that of an admonisher. You are not to exercise authority over them; however, those who turn their backs and hide the truth, God is going to inflict upon them a great chastisement. Indeed it is to us that they will return. Thereafter it is upon us to hold them accountable.”** **Authentic meanings of some Important words:** **Gh-Shiin-Ya: غ ش ى** = cover, conceal, covering event, overwhelm, cover or occupy oneself; whiteness of the head or face, a horse whose whole head is white distinct from its body; the resurrection; calamity, misfortune; a certain disease that attacks the belly or chest; petitioners, visitors, seekers of favors; swoon, senseless **Nun-Saad-Ba: ن ص ب** = to fix, raise/setup/establish, act with hostility/emnity, he put down a thing, fatigued/tired, suffer difficulty/distress/affliction, nasiba - to use diligence, toil/labour, be instant. **Dad-Ra-Ayn ع ر ض** = to humiliate, abase, object, humble, lower one's self, humility/submissiveness. Dry, bitter, thorny herbage. **Ibl, ibil, ابل** ; roving camels; ibl awabil: numerous camels; a large fructifying cloud. **Siin-Ra-Ra** : **س ر ر** = glad/delight/happiness/joy/rejoice. sarra - to speak secretly, divulge a secret, manifest a secret. secret, heart, conscience, marriage, origin, choice part, **mystery**, in private, to conceal/reveal/manifest. sarir - couch/throne. **Ra-Fa-Ayn: ع ف ر: مرفوعة** = to

	raise/uplift/elevate, to take up, to lift/hoist, extol, opposite of Kha-Fa-Daad [56:3], uprear it, rear it, make it high/lofty, take it and carry it, **raise into view**, to exalt, to advance, bring a thing near presenting or offering, **to bring forward**, to take away, disappear, trace back, honour, show regard to, to introduce, refine, **to make known**, go upwards, high rank/condition/state. Anything raised: mountain, throne etc. **Kaf-Waw-Ba** (Kaf-Alif-Ba): كوب: اكواب = To drink out of a goblet. A mug or drinking cup without a handle, slenderness of neck with bigness of head, **a sighing or grief or regret for something that has past or escaped one**. A small drum slender in the middle or small stone such as fills the hand. **Waw-Dad-Ayn**: و ض ع : موضوعة = he put it or laid it in/on a place, put it or threw it down from his hand, opposite of Ra-Fa-Ayn, put down a thing, **brought forth**, to appoint, **to impose/remit, give over, relinquish**, lowered his grade/rank/condition, suffer loss, did not gain in it, lowered/humbled, depository, the proper place of a thing. **NMRQ-Namaraq**: نمرق: نمارق: a cloud broken at places; absorption of knowledge and evolution by acquisition and achievements stored in one's bossom. Cushion, pad, pillow, panel, saddle. **Zay-Ra-Ba** = small pillows, carpets, anything that is spread on which one can lean or recline. A place of entrance; The lurking place of a hunter, or sportsman or of an archer or a shooter.

Chapter Al-Fajr (89)

وَالْفَجْرِ ۞ وَلَيَالٍ عَشْرٍ ۞ وَالشَّفْعِ
وَالْوَتْرِ ۞ وَاللَّيْلِ إِذَا يَسْرِ ۞ هَلْ فِي ذَٰلِكَ قَسَمٌ
لِّذِي حِجْرٍ ۞ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِعَادٍ ۞ إِرَمَ ذَاتِ الْعِمَادِ ۞ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا
فِي الْبِلَادِ ۞ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ
بِالْوَادِ ۞ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۞ الَّذِينَ طَغَوْا
فِي الْبِلَادِ ۞ فَأَكْثَرُوا فِيهَا الْفَسَادَ ۞ فَصَبَّ
عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۞ إِنَّ رَبَّكَ
لَبِالْمِرْصَادِ ۞ فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ
فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۞ وَأَمَّا إِذَا مَا
ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي
أَهَانَنِ ۞ كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ۞ وَلَا
تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ۞ وَتَأْكُلُونَ
التُّرَاثَ أَكْلًا لَّمًّا ۞ وَتُحِبُّونَ الْمَالَ حُبًّا
جَمًّا ۞ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۞ وَجَاءَ
رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۞ وَجِيءَ يَوْمَئِذٍ
بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ
الذِّكْرَىٰ ۞ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ
لِحَيَاتِي ۞ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۞ وَلَا
يُوثِقُ وَثَاقَهُ أَحَدٌ ۞ يَا أَيَّتُهَا النَّفْسُ
الْمُطْمَئِنَّةُ ۞ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَّةً ۞ فَادْخُلِي فِي عِبَادِي ۞ وَادْخُلِي
جَنَّتِي ۞

Transliteration:

Translation: Al-Fajr (89):

"Observe the criminal deviation from the truth (wa al-Fajr – و الفجر ،فجور), and the dark periods (layaalin – ليال) of lack of intimate social environment ('ashrin - عشر) and the acts of mediation/intercession (al-shaf'i – الشفع), and the hatred and harassment (al-watri – الوتر). And when this darkness spreads out and covers everything (وَاللَّيْلِ إِذَا يَسْرِ), is there, in such a situation (fi zaalika – فى ذلك), a cause for people of intelligence and understanding (li-zee hijrin – لِذى حجر) to get divided (qasamun – قسم) in their assessments? Haven't you observed as to how, in identical situation, your Sustainer had dealt with the community of 'Aad, the people of Irum having lofty structures, the like of which were not created in other cities; And Thamud who had carved out huge rocks in the valley; and the pharaoh, possessor of big armies (Zil-Autaad – ذى الاوتاد) which inflicted tyranny and oppression in human settlements (taghaou fil bilaad – طغوفى البلاد) and thus unleashed mischief and unrest therein. Ultimately, your Sustainer let loose upon them the whip of retribution. Indeed, your Sustainer is ever vigilant in His monitoring. And as for man, when he is put in trial by his Sustainer by granting honor and riches, he acknowledges that his Sustainer has honored him. But if he is tried by limiting his subsistence, he will say his Sustainer has humiliated him. It shouldn't be so (kalla – كلّا). It happens to you because you are not generous with orphans and you do not arrange for the sustenance of the poor;

“Wal-Fajr; wa layaalin ‘ashrin; wash-shaf’I wal-watr; wal-layili izaa yasri. Hal fi zaalika qasamun li-zee hijrin? Alam tara kayifa fa’ala Rabbuka bi-Aadin; Irama zaatil-‘imaadi, allati lam yukhlaqu mithlu-ha fil-bilaad. Wa Thamood allazina jaaboo as-sakhra bil-waad; wa fir’ouna zil-autaad, allazina taghaou fil-bilaad,fa aktharoo fi-haa al-fasaad. Fa-sabba ‘alayi-him Rabbuka sawta ‘azaabin. Inna Rabbaka la-bilmirsaad. Fa-amma al-insaanu izaa ma abtalaa-hu Rabbu-hu, fakrama-hu wa n’amma-hu fa yaqoolu Rabbi akraman. Wa amma izaa ma abtalaa-hu, fa qadara ‘alayi-hi rizqa-hu fa-yaqoolu Rabbi ahaanan. Kalla ball aa tukrimoonal-yateem. Wa la tahaadhdhoona ‘alaa ta’amil-miskeen. Wa ta’kuloona atturaatha akala-al-lammaa. Wa tuhibboon al-maala hubban jamman. Kalla izaa dukkat-il-Ardhu dakkan dakkan. Wa jaa’a Rabbuka wal malaku Saffan saffan. Wa jee’a youmi’izin bi-jahannama youma’izin yatazakkar-ul-insaanu wa ataa la-hu az-zikraa. Yaqoolu yaa layitani qaddamtu li-hayati. Fa-youma’izin baa yu’azzibu ‘azaba-hu ahadun. Wa la yuthiqu wathaqa-hu ahadun. Yaa ayyatuhan-Nafsul-mutma’innatu, irji’ee ilaa Rabbi-ki radhiyatan mardhiyatan. Fa-adkhuli fi ‘ibaadi; wa adkhuli jannati.”	**and you devour all the inheritance from the past because you love the wealth with a boundless greed. It shouldn’t be like this (kallaa – كلّا) because when the human masses (al-ardhu – الارضُ) are reduced to an even and equal level (dakkati – دُكّتِ) altogether ; and your Nourisher’s attributes (Rabbuka –ربّک) and His Powers and Authority (wa al-Malaku – و الملکُ) are revealed (jaa’a – جاء) one by one/rank upon rank (صَفًّا صَفًّا); and at that time the real state of Hell will be fully fully exposed (وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ); so on that stage man would finally remember/recall all of his past deeds, while that remembrance would be of no avail to him. He will only utter in remorse; “would that I had sent forth some good deeds (qaddamtu – قدّمت) to sustain this phase of my life (li-hayaati – لحياتی)”. Hence, at that stage, his punishment will not affect anyone else, and his bondage will not bind anyone other than him. So, O you who have achieved perfect contentment of your conscious self, you will be asked to draw closer to your Lord in a state of perfect love and affection on both sides; then you will join the company of My devoted subjects and thus enter my heaven.”** **<u>Authentic meanings of some Important Words:</u>** **Fa-Jiim-Ra** ف ج ر= cut/divide lengthwise, break open, vent, incline/decline/deviate, dawn/sunrise/daybreak, source, abundantly and suddenly, ample bounty/generosity, a place from which water flows. Fujoor: Immorality, iniquity, depravation, debauchery, dissolution. **Ayn-Shiin-Ra** ع ش ر= to take away a tenth part,

	make ten by adding one to nine, be the tenth. ashrun/asharun (f.), asharatun/ashratun (m.): ten, decade, period from three to ten. After twenty there is no difference between feminine and masculine. ashara - to consort, live with, cultivate one's society, become familiar. ashirun - companion, ashiratun - kindred, ma'sharun - company, race, multitude, who live in close communion with (pl. ashair). ʻashrin: social and familiar intercourse, intimacy, conversing together, become intimate with one another. عشر= **is accusative masculine noun** - Ma'ashra is one of the derivative of it. Companion, intimate, social, surround, community, background, atmosphere, culture **Shiin-Fa-Ayn: ش ف ع** = to make even that which was odd, make double, pair, make a thing to be one of the pair, adjoin a thing to its like, provide a thing which was alone with another, protect, mediate, intercede, be an intercessor. shaf'un - pair, double. shafa'at - likeness/similarity, intercede or pray for a person. **Waw-Ta-Ra: و ت ر** = to suffer loss, defraud, hate, render odd, harass, do mischief, render any one solitary, be single. **Ya-Siin-Ra: ى س ر** = become gentle/tractable/manageable/easy/submissive/liberal, become little in quantity/paltry / no weight or worth, come from left, divide into parts/portions, make easy/smooth, adapt/accommodate, play with gaming arrows (*al maysiri*), a game for stakes/wagers involving risk. **Qaf-Siin-Miim: ق س م** = to divide, dispose, separate, apportion, distribute. qasamun - oath. qismatun - partition, division, dividing, apportionment. maqsumun - divided/distinct. muqassimun (vb. 2) - one who takes oath, who apportions. qasama (vb. 3) - to swear. aqsama (vb. 4) - to swear. taqasama (vb. 6) - to swear one to another. muqtasimun (vb. 8) - who divides. istaqsama (vb. 10) - to draw lots. tastaqsimu - you seek division. **Ha-Jiim-Ra: ح ج ر** = To deprive from, harden, hide, resist, forbid, prevent, hinder, prohibit access (to a

place). To prevent/hinder/debar/withhold/ restrain from a person or thing, prohibit/forbid/ inhibit/interdict, to make boundary or enclose a thing, burn a mark around the eye of a camel or beast, to surround, make a thing unlawful or unallowable to a person, to be emboldened or encouraged, to slaughter by cutting the throat. hajar - a rock/stone or mass of rock.

Alif-Ra-Miim: ارم = to bite, eat all (the food), destroy the crops, reduce to misery and wretchedness. iram - stone set up in the desert, name of the city of the tribe or 'Aad, name of the great father of 'Aad from whom the tribe took its name, a mark made of stones.

Ayn-Miim-Dal: ع م د = to intend, support, place columns or pillars, place lofty structure, prop up, resolve, aim, direct, propose, commit (a sin intentionally), lofty structure, tent, pole, base, chief.

Waw-Ta-Dal : اوتاد : و ت د = to drive in a stake, fix a stake into the ground, fix a thing firmly. autaad - stakes, hosts, pegs, chiefs, armies, poles of tents.

Chapter Al-Balad (90)

لَا أُقْسِمُ بِهَٰذَا الْبَلَدِ ۝ وَأَنتَ حِلٌّ بِهَٰذَا
الْبَلَدِ ۝ وَوَالِدٍ وَمَا وَلَدَ ۝ لَقَدْ خَلَقْنَا الْإِنسَانَ
فِي كَبَدٍ ۝ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ
أَحَدٌ ۝ يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ۝ أَيَحْسَبُ أَن
لَّمْ يَرَهُ أَحَدٌ ۝ أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ ۝ وَلِسَانًا
وَشَفَتَيْنِ ۝ وَهَدَيْنَاهُ النَّجْدَيْنِ ۝ فَلَا اقْتَحَمَ
الْعَقَبَةَ ۝ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝ فَكُّ

Translation: Al-Balad (90)

"I do not swear (laa uqsimu – لا اقسمُ) by this city; though you are a resident of it. But I swear by the closest relation between a father and his offspring (waalidin wa maa walada – والد و ما ولد), that we have created man in the middle of two optional ways (fi kabad – فى كبد). Does he consider that no one can have superiority over him (yaqdira 'alayi-hi – يقدِر عليه) because he claims he has spent loads of money (maalan lubadan – مالا لُبدا) for this purpose? Does he think

رَقَبَةٍ ۞ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۞ يَتِيمًا ذَا مَقْرَبَةٍ ۞ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۞ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۞ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۞ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ۞ عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ۞

Transliteration:

"Laa uqsimu bi-haadha al-balad. Wa anta hillun bi-haadhal Balad. Wa waalidin wa maa walada; laqad khalaqnaa al-Insaana fi kabad. A'yuhsabu ann-lun yaqdira 'alayi-hi ahad. Yaqoolu ahlaktu maalan lubadan. A'yahsabu an lum yara-hu ahadan; a'lum naj'al la-hu 'ayinayini; wa lisanan wa shafatayini; wa hadayinaa-hu an-najdayini. Falaa aqtahama al'aqabah. Wa maa adraaka ma al'aqabah. Fakku raqabah. Aou it'aamum fi youmin zee masghabatin, yateeman zaa maqrabatin, aou miskeenan zaa matrabah. Thumma kaana min allazina aamanu wa tawasau bis-sabri wa tawasau bil-marhimah. Oolaaika ashaabul mayimanah. Wa allazina kafaru bi-aayaatina hum ashaabul mash'amah. 'Alayihim naarun moosadah."

no one monitors his intentions? Isn't that WE WHO have provided him with two eyes, and a tongue and two lips; and then guided him towards those two highlands? But he did not attempt the difficult one with steep ascent. And what would tell you as to what the difficult, steep ascent means (maa al-'aqaba – ما العقبة)? It is the freeing of a captive or enslaved; or providing sustenance in times of hunger or famine (Zee masghabatin – ذى مسغبة) to an orphan who is near to you, or to a destitute in misery. Then will he be counted among those who attained to faith and peace and pursued the way to steadfastness and mercy. Such are the blessed and rewarded ones (ashaab ul-Maymanati – اصحاب الميمنة). And those who hide the truth of our injunctions, they are the evil and wretched ones (ashaab-ul-Mush'amati – اصحاب المشامة). They are doomed to a perpetually (moosadah – موصدة) burning fire."

Authentic meanings of some important words:

Kabad – كبد؛ ك ب د: In the middle of two options or extremities.

Qaf-Dal-Ra: ق د ر = to measure/decree/determine/stint/straiten, to have power, to be able, a measure, means, ability, a term/decree, doom, destiny, measured, decreed. qudrun - knowledge, law, value, power, measure, majesty, ability, glory, honour, standard, limit, destiny. taqdir - knowledge, law, measuring decree, judgement, ordering. maqduran - made absolute, executed. miqdar - due measurement, definite quantity. qidr (pl. qudurun) - cooking pot. qaddara - to make possible, prepare, devise, lay plan, facilitate. muqtadir - powerful, able to prevail.

= Lam-Ba-Dal: لبد = stuck/clave/adhered (to the ground/thing), remain fixed/steady and looked or considered, remain/continue/dwelt/stay in a place, become intermingled/compacted/coherent, make together, become

felted, aquat, swarm, stifling crowd, that which is packed densely, abundant/much.

Qaf-Ha-Miim: aqtahama: اقتحم : ق ح م = to rush, enter, undertake, attempt (the uphill path), make haste, try, plunge, invade, jump, impel, embark boldly.

Mayimanati – ميمنة: **Ya-Miim-Nun** = right side, right, right hand, oath, bless, lead to the right, be a cause of blessing, prosperous/fortunate/lucky.

Mush'amati – مشامة: **Shiin-Alif-Miim** = to draw ill or misfortune upon oneself, cause dismay or ill luck, to be unlucky, be struck with wretchedness and contempt, regarding as an evil omen, unprosperous, left of something (in space/direction), desiring the left, journey to Syria, occupants of low ignoble place, a mole. shu'mun - wretchedness, contempt, calamity, unrighteousness. ashab al mash'amah - the wretched ones, those who have lost themselves in evil and are prone to unrighteousness. Those who shall have their records given to them in their left hand.

Chapter Ash-Shams (91)

وَالشَّمْسِ وَضُحَاهَا ﴿﴾ وَالْقَمَرِ إِذَا
تَلَاهَا ﴿﴾ وَالنَّهَارِ إِذَا جَلَّاهَا ﴿﴾ وَاللَّيْلِ إِذَا
يَغْشَاهَا ﴿﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿﴾ وَالْأَرْضِ وَمَا
طَحَاهَا ﴿﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿﴾ فَأَلْهَمَهَا فُجُورَهَا
وَتَقْوَاهَا ﴿﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿﴾ وَقَدْ خَابَ مَن
دَسَّاهَا ﴿٠﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿﴾ إِذِ انبَعَثَ
أَشْقَاهَا ﴿﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ
وَسُقْيَاهَا ﴿﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ

Translation: Ash-Shams (91):

"Witness and observe the Sun and its brightness, and the moon as it follows it; and ponder upon the day as it appears in its glory; and the night as it takes over and conceals it; and deliberate on the Universe and the wisdom and purpose that has created it; and the Earth and the physical process which caused it to stretch and expand; and think deeply also about the human self and how admirably it was proportioned/composed(maa sawwa-ha – ما سوّاها); that it was imbued with the elements

رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ﴿﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿﴾ **Transliteration:** "Wash-Shamsi, wa dhuhaa-ha; wa alqamari izaa talaa-ha; wa annahaari izaa jallaa-ha; wa allayili izaa yaghsha-ha; was samaai wa maa banaa-ha; wal Ardhi wa maa tahaa-ha; wa nafsin wa maa sawwa-ha; fa alhama-ha fujura-ha wa taqwa-ha; qad aflaha man zakkaa-ha. Wa qad khaaba man dassaa-ha. Kazzabat Thamudu bi-taghwaa-ha; iz amba'atha ashqaa-ha; fa-qaala la-hum Rasool-ul-laahi naaqat-al-laahi wa suqyaa-ha. Fa-kazzabu-hu fa-'aqaroo-ha, fa-damdama 'alyi-him Rabbu-hum bi-zambi-him, fa-sawwa-ha. Wa laa yakhaafu 'uqbaa-ha."	**of its own disintegration as well as its own stability & evolution. Hence, those who were able to nourish and grow it, attained ripeness and prosperity; and those who have suppressed its potentialities, faced decline. The community of Thamud is an example who chose the way of falsity due to their excessive pride. When their most wretched ones (ashqaa-ha – اشقاها) were made to rise in defiance (ambatha – انبعث), Allah's Messenger spoke to them of what was the best and most admirable Conduct ordained by Allah (naqatullah – ناقة الله), and what knowledge and inspiration it filled people with (suqya-ha – سقياها). They denied its truth and prevented it from spreading ('aqaroo-ha – عقروها). Subsequently, their Nourisher showed His anger to them (damdama 'alayi-him – دمدم عليهم) for this crime on their part, and thereafter firmly established His Discipline (sawwa-ha – سوّاها) over them. He is never afraid of repeated/consistent endeavors leading to the success of His Discipline/ideology ('uqbaa-ha – عُقباها)."** **Authentic meanings of some Important words:** **Siin-Waw-Ya** : س و ی؛ سوّا= to be worth, equivalent to. sawwa - to level, complete, arrange, make uniform, even, congruous, consistent in parts, fashion in a suitable manner, make adapted to the exigencies or requirements, perfect a thing, put a thing into a right or good state. istawa - to establish, become firm or firmly settled, turn to a thing, to direct one's attention to a thing, mount. ala sawain - on terms of equality, i.e. in such a manner that each party should know that it is free of its obligations, at par. sawiyyun -even, right, sound in mind and body. sawiyyan - being in sound health.sawwa (vb. 2) to proportion, fashion, perfect, level, equal, fill the

	space. sawa - midst. **Shiin-Qaf-Ya: ش ق ی ؛ اشقیٰ:** = to be miserable, be wretched, in distress, be unhappy, unblessed, disappointed. Ashqaa – most wretched. **Ba'atha: بعث؛ انبعث:** He was being sent, he became roused to action, he became roused or was awakened from his sleep…… **Naaqah: ن و ق :ناقۃ؛ تانق :نیقۃ؛ تنوّق:** signifying Daintiness, nicety, exquisiteness, refinement, or scrupulous nicety and exactness; choosing of what is excellent, or best, to be done and doing admirably; or the doing firmly, solidly, soundly or thoroughly, and skillfully……firm, solid, sound, or free from defect of imperfection. **'aqaroo-ha – ع ق ر : عقروھا:** to block or prevent the activation or effectiveness of something. To hamstring. **Damdam: دمدم**: Growl, snarl, rumble: show of anger; a rough and harsh voice. **Ayn-Qaf-Ba** : **ع ق ب : عقباھا**= to succeed, take the place of, come after, strike on the heel, come at the heel, follow anyone closely. Aqqaba – to endeavor repeatedly, return, punish, requitt, retrace one's step. Aqab – to die, leave offsprings, give in exchange. Aqabatun – place hard to ascent. Uqbun – success. Ta'aqqaba – to take careful information, shout, follow step by step. Aqub – heel, son, grandson, offspring, pivot, axis. Uqba – requital, result, reward, end, success. Iqab (pl. aqubat) – punishment after sin, one who puts off or reverses, who looks at the consequence or result of the affair. The plural feminine form indicates the frequency of the deeds, since in Arabic the feminine form is sometimes employed to impart emphasis and frequency.

Chapter Al-Layil (92)

وَاللَّيْلِ إِذَا يَغْشَىٰ ۞ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۞ وَمَا
خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۞ إِنَّ سَعْيَكُمْ
لَشَتَّىٰ ۞ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۞ وَصَدَّقَ
بِالْحُسْنَىٰ ۞ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۞ وَأَمَّا مَن
بَخِلَ وَاسْتَغْنَىٰ ۞ وَكَذَّبَ
بِالْحُسْنَىٰ ۞ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝٠ ۞ وَمَا يُغْنِي
عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۞ إِنَّ عَلَيْنَا لَلْهُدَىٰ ۞ وَإِنَّ
لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۞ فَأَنذَرْتُكُمْ نَارًا
تَلَظَّىٰ ۞ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۞ الَّذِي كَذَّبَ
وَتَوَلَّىٰ ۞ وَسَيُجَنَّبُهَا الْأَتْقَى ۞ الَّذِي يُؤْتِي مَالَهُ
يَتَزَكَّىٰ ۞ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ
تُجْزَىٰ ۞ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ
الْأَعْلَىٰ ۝٠ ۞ وَلَسَوْفَ يَرْضَىٰ ۞

Transliteration:

“Wal-layili izaa yaghsha; wan-nahaari izaa tajallaa; wa maa khalaqaz-Zakara wa al-unthaa. Inna sa’ya-kum la-shattaa. Fa-amma man a’taa wat-taqaa, wa saddaqa bil-husnaa; fa-sanuyassiru-hu lil-yusraa. Wa amma man bakhila was-taghnaa, wa kazzaba bil-husnaa, fa-sanuyassiru-hu lil-‘usraa. Wa maa yughni ‘un-hu maalu-hu izaa taraddaa. Inna ‘alayina lal-hudaa; wa inna lana lal-Aakhirata wa al-oolaa. Fa-anzartu-kum naaran

Translation: Al-Layil (92)

“Observe the night when it overwhelms and conceals your deeds (yaghshaa – يغشىٰ); and the day when it uncovers and reveals everything (tajallaa – تجلّىٰ); and observe the wisdom (maa – ما) behind creating (khalaqa – خلق) the pair of male and female units. Your endeavors in this life (sa’yu-kum – سعيكُم) undoubtedly hold a multi-dimensional perspective (la-shattaa – لشتّىٰ). Hence, for those of you who lived with generosity and circumspection, and have practically acted for achieving beauty & equilibrium (bil-husnaa – بالحسنىٰ) in society, We shall open easy ways towards abundance (yusraa – لليسرىٰ); and for those who have behaved miserly and remained self-centered, and denied the need for social equilibrium and beauty (husnaa – حسنىٰ), We shall make available the ways towards hardship; and so their wealth will not help them when it eventually diminishes (taraddaa – تردّىٰ). In fact, it is only upon US to provide guidance and it is only OUR prerogative (la-na – لنا) to judge you with regard to the life of Hereafter and the present one. Therefore, WE have duly warned all of you about the doom of blazing fire (naaran talazzaa – نارا تلظّىٰ). None is sent therein except the most wretched ones (al-ashqaa – الاشقىٰ) who indulged in prevarication (kazzaba – كذّب) and turned their backs in the face of truth (tawallaa – تولّىٰ). And the circumspect ones will be saved from it; it will be those who spend from their wealth and thus achieve conscious evolution. And none of them expects a reward in return, except desiring

talazzaa. Laa yaslaa-ha illa al-ashqaa; allazi kazzaba wa tawalla; wa sayujannabu-ha al-atqaa; allazi yu'ti maala-hu yatazakkaa. Wa ma li-ahadin 'inda-hu min ni'matin tujzaa; illa abtigha'a waj-hi Rabbi-hi al-a'laa. Wa la-sawfa yardhaa."

(ibtighaa –ابتغاء) their Exalted Nourisher's favor and attention (wajhi – وجهِ). And they certainly are going to lead a life of pleasure and satisfaction."

Chapter Adh-Dhuhaa (93)

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ
وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ
الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ
يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَالًّا
فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ
فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا
بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

Translation:Adh-Dhuhaa (93)

"The enlightenment of the Revelation (wa adh'dhuhaa – و الضحىٰ) and the darkness (wal- layil – والليل) as it had spread over and covered it, are witness to the fact that your Sustainer has neither left you alone (maa wadda'aka – ما ودّعك), nor forsaken (maa qalaa – ما قلىٰ) you. And the second phase of life (lal-aakhiratu – للآخرة) for you is certainly going to be more rewarding than the first one, because your Sustainer would endow you with so much of His Grace that you will attain utmost pleasure and satisfaction. Had He not seen you an orphan and provided you with shelter? And found you in a lost state, so guided you to the right course; and saw you in want, so turned you rich and self-sufficient. Therefore, with the orphans, never be harsh; and when one asks for something, never repulse him; and as for the blessings of your Sustainer upon you, it is befitting for you to make them known in your common discourse."

Transliteration:

"Wadh-dhuhaa; wal layili iza sajaa; maa wadda'aka Rabbu-ka wa maa qalaa; wa lal-aakhiratu khayiran laka min al-oolaa. Wa la-saufa yu'teeka Rabbu-ka fa-tardhaa; a'lum yajidu-ka yateeman

fa-aawaa; wa wajada-ka dhaallan fa-hadaa; wa wajada-ka ‘aailan fa-aghnaa; fa amma al-yateema fa-laa taqhar; wa ammaa as-saaila fa-laa tanhar; wa amma bi-ni’mati Rabbu-ka fa-haddath.”

Chapter Ash-Sharha (94)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۞ وَوَضَعْنَا عَنكَ
وِزْرَكَ ۞ الَّذِي أَنقَضَ ظَهْرَكَ ۞ وَرَفَعْنَا لَكَ
ذِكْرَكَ ۞ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۞ إِنَّ مَعَ الْعُسْرِ
يُسْرًا ۞ فَإِذَا فَرَغْتَ فَانصَبْ ۞ وَإِلَىٰ رَبِّكَ
فَارْغَب ۞

Transliteration:

Authentic meanings of some Important words

Dad-Ha-Ya = to be smitten by sunbeams, suffer from the heat of the sun, become uncovered, be revealed, appear conspicuously. Can also means those hours of the morning which follow shortly after sunrise, full brightness of the sun, sunshine, part of the forenoon when the sun is already high, bright part pf the day when the sun shines fully, early afternoon, high noon, daytime/daylight.

Siin-Jiim-Ya = to be calm/quiet/still, be covered or spread out with darkness.

Waw-Dal-Ayn = to leave/depart/forsake/overlook/disregard, place/deposit.

Qaf-Lam-Ya =to hate, detest, abhor, dislike, forsake.

Translation:Ash-Sharha (94)

“Haven’t we expanded (nashrah – نشرح) your mental faculties (Sadraka – صدرک) in order to help you in your struggle (laka – لک) and thus relinquished (wadha’a – وضع) you from the burden of troubles which weighed heavily on your back? And we then raised you in honor and eminence (zikrak – ذکرک). Therefore, it must be understood that along with the adversity there’s ease & abundance. Indeed, along with the adversity, there is always ease

“Alam nashrah laka sadrak ; wa wadha’naa ‘anka wizrak; allazi anqadha zahrak; wa rafa’naa laka zikrak; fa anna ma’a al’usri Yusra; Inna ma’a al’usri Yusra; fa-izaa faraghta fa-ansab; wa alaa Rabbu-ka fa-arghab.”

& abundance. So, when you become free from other things (faraghta – فرغت), set out to establish your command firmly (fa-ansab – فانصب); and towards the goals of your Sustainer (ilaa Rabbi-ka – الیٰ ربّک), remain eagerly desirous & vigilant (fa arghab – فارغب).”

Authentic meanings of some Important words

Shiin-Ra-Ha = to open/enlarge/expand/spread, uncover/disclose/explain

.

Sad-Dal-Ra = To return from, come back, proceed, issue or emanate from, go forward, advance or promote, come to pass, happen, emanate from, strike on the chest/breast, commence. Anything that fronts, or faces one; hence breast, chest or bosom [often meaning his mind]. The fore part of anything. Going, or turning back and away.
sadr - heart/breast/chest, mind, prominent place.

Chapter At-Teen (95)

وَالتِّينِ وَالزَّيْتُونِ ﴿﴾ وَطُورِ سِينِينَ ﴿﴾ وَهَٰذَا
الْبَلَدِ الْأَمِينِ ﴿﴾ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ
تَقْوِيمٍ ﴿﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿﴾ إِلَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿﴾ أَلَيْسَ
اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿﴾

Transliteration:

Translation: At-Teen (95)

“We swear by the divine gifts like the fig and the olive (wat-teeni waz-zayitooni -- وَالتِّينِ وَالزَّيْتُونِ), and by fame and glory (wa toori sineena - وَطُورِ سِينِينَ), and by this land of peace under your command, that We had created man in the best of proportion, balance and conformation (taqweem – تقویم); But what you have faced to reach your present stage was due to the fact that violation of our laws had downgraded him

“Wat-teeni waz-Zayitooni, wa toori sineena, wa hadha-al-balad-il-ameen; laqad khalaqnaa al-Insaana fi ahsani taqweem; Thumma radadnaa-hu asfala-saafileen; illa-al-lazina aamanu wa ‘amiloo-as-saalihaati fa-la-hum ajrun ghayiru mamnoon. Fa-maa yukazzibuka ba’adu bid-Deen. Alayisa-Allahu bi-ahkamil-haakimeen.”

to the lowest levels of conduct. Only those were the exceptions that had attained to faith and followed reformative and constructive ways of conduct. Hence they will be rewarded unconditionally (or, without obligation) (غَيْرُ مَمْنُونٍ). So none can henceforth blame thee of falsity after having established the divinely code of conduct successfully? Isn’t it made clear now that God is the super Ruler over all other rulers?”

Authentic meaning of some Important words:

Tay-Waw-Ra ؛ طور : = went or hovered round about it, approach, time or one time, repeated times, quantity/measure/extent/limit, aspect/form/disposition, way of action, manner, kind/class, stage/state, Mount Sinai, Mount of Olives, applied to several other mountains, mountain which produces trees, mountain, wild or to estrange oneself from mankind, stranger, utmost point, encounter two extremes.

Siin-Nun-Waw سينين: = to blaze (fire, lightning), flash. sana - brightness, splendour, gleaming, light. sanatun - year, sinin - years.

Chapter Al-‘Alaq (96)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۞ خَلَقَ الْإِنسَانَ
مِنْ عَلَقٍ ۞ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۞ الَّذِي عَلَّمَ
بِالْقَلَمِ ۞ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۞ كَلَّا إِنَّ
الْإِنسَانَ لَيَطْغَىٰ ۞ أَن رَّآهُ اسْتَغْنَىٰ ۞ إِنَّ إِلَىٰ

Translation: Al-‘Alaq (96)

“Study and acknowledge (Iqra – اقراء) the distinctive attribute (Ism – اسم) of your Nourisher who has carried out the great venture of creation; who created Man with love and attachment/attraction (min ‘Alaq – من علق). Study and get awareness of the

رَبِّكَ الرُّجْعَىٰ ﴿﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿﴾ عَبْدًا إِذَا
صَلَّىٰ ﴿﴾ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿﴾ أَوْ أَمَرَ
بِالتَّقْوَىٰ ﴿﴾ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿﴾ أَلَمْ يَعْلَم
بِأَنَّ اللَّهَ يَرَىٰ ﴿﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا
بِالنَّاصِيَةِ ﴿﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿﴾ فَلْيَدْعُ
نَادِيَهُ ﴿﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿﴾ كَلَّا لَا تُطِعْهُ
وَاسْجُدْ وَاقْتَرِب ﴿﴾

Transliteration:

"Iqra' bismi Rabbika allazee khalaqa(1). Khalaq-al-Insaana min 'alaq(2). Iqra' wa Rabbi-ka al-Akram(3), allazee 'allama bil-Qalam(4). 'Allama-al-Insaana maa lum ya'lum(5). Kallaa, inna-al-Insaana la-yutghaa(6); an ra'a-hu istaghnaa(7). Inna ilaa Rabbi-ka al-ruj'aa(8). A'rayita allazee yanhaa (9) 'abdun izaa Sallaa (10). A'rayita in kaana 'ala-al-hudaa(11), aou amara bil-taqwaa (12). A'rayita in kazzaba wa tawalla (13). A'lum ya'lam bi-anna Allaha yaraa (14). Kalla; la'in lum yantahi la-nasfa'an bil-naasiyah (15). Naasiyatin kaazibatin khaati'ah (16). Fal-nad'au naadiyah (17). Sa-nad'au az-zabaaniyah (18).Kalla laa tuti'hu, wa asjud wa aqtarib (19)."

fact as to how highly noble and generous (al-akram – الاكرم) is your Nourisher because it is HIM Who bestowed knowledge and awareness through the medium of writing ('allama bil-Qalam – علم بالقلم); and thus, enabled man to learn what he otherwise could not have known. It is not so that man has necessarily to become grossly overweening just because he finds himself self-sufficient. He knows the reality that all must return to your Sustainer. But have you not seen that kind of people too who try to prevent those who are following the Divine Discipline closely? Ask them as to whether they have confirmed if they were on the right way, or were directing men towards God consciousness? And had they also checked whether or not they were telling lies and turning their backs upon the truth? Do they not know that God is already monitoring everything? This kind of conduct may not continue (kallaa – كلّا), because if they did not desist, we would launch offensive (la-nasfa'an – لنسفعا) against that mastery (naasiah – ناصية) of theirs which is based on lies and errors. And then let them summon their manpower (naadia-hu – ناديه); we would also summon our executioners (az-zabaniah – الزبانيه). Such conduct cannot be allowed (kallaa – كلا). So don't listen to this kind of people; rather concentrate upon carrying out your Nourisher's manifesto and thus arrange to draw closer to Him."

Authentic meanings of some Important words

Q R A: Iqra' – اقراء: ق ر ا = Qaf-Ra-Alif = to

	recite/read, compilation, collection, reading, recitation, explanation, study, investigation. **Ayn-Lam-Qaf** : علق= to adhere to, hang, love, leech, have an attachment, cling, hold fast, pertain, catch, concern, become attached by love, suspend, fasten a thing, cleave, clot of blood, germ-cell, fertilised female ovum. alqun/ilqun - precious thing. alaqatun - true love, attachment. ilaqatun - love, affection. mu'allaqatun - a wife whose husband has been lost to her or been left in suspense; neither husbandless nor having a husband; husband does not act equitably with her or release her; left in suspense. **Siin-Fa-Ayn**: س ف ع: لنسفعا = to smote/burn/blacken/tinge, to drag, slap/struck/beat, strike with the wings (when fighting), charge upon, assault/attack. **Nun-Saad-Ya/Waw: ناصية** = forelock, get the mastery over, get hold of. **Nun-Dal-Waw/Ya** : ن د و، ن د ى: ناديہ = proclaim, call, summon, invite, call anyone to convey something, hail, call out, raising the voice, assembly- **Zay-Ba-Nun**: ز ب ن: الزبانيہ = pushed/thrust it (a thing) away, remove/withdraw/retire to a distance, simpleton/fool/unintelligent, a tent/house standing apart from others, a side/lateral/adjacent part or tract or quarter, one who pushes/thrusts away, difficult/stubborn war/battle, certain angels (the tormenters of the damned in Hell).
Chapter Al-Qadr (97) **انا انزلناه فی لیلۃ القدر (1) و ما ادراک ما لیلۃ القدر(2) لیلۃ القدر خیر من الفِ**	**Translation: Al-Qadr (97)** **“Indeed we have presented this Quran in a Dark Time Zone (Layilat - ليلة) when no**

شہر(3) تنزل الملائکۃ و الروح فیھا باذن ربھم من کل امر (4) سلام (قف) ھی حتیٰ مطلع الفجر (5)۔

Transliteration:

"Inna anzalnaa-hu fi layilat-il-Qadr (1). Wa maa adraaka maa layilat-il-Qadr (2). Layilat-il-Qadr khayirun min alfi shahr(3). Tanazzal al-malaa'ikatu wa al-Roohu fi-haa bi-izni Rabbi-him min kulli amrin(4) salaamun (stop) Hiya hattaa matla'ul Fajr(5)".

moral value/principle/yardstick/criterion/standard (al-Qadr - القدر) existed. But you are not aware as to what great importance this era of absence of values (Layilat-il-Qadr - ليلۃ القدر) possessed. In fact, the Era of Darkness of Values is to be taken as a blessing in spite of the prevalent well known (الفِ) state of infamous depravity (shahr -شہر); because in its wake, descend Divine Authorities (Malaa'ikatu - الملائکۃ) with divine revelations (wa al-Rooh - و الروح) with their Lord's permission, heralding the message of peace and security (salaamun - سلام) in all human affairs (min kulli amrin -من کل امر). And this enforcement of peaceful conditions continues (hiya - ھی) till the divine guidance enlightens the earth with its blessings (hattaa matla'il Fajr - حتیٰ مطلع الفجر)."

Authentic meanings of some Important words

Lailun ليل/Lailatunليلۃ : Both mean night, but according to Marzuqi the word Lailun is used as opposed to Nahar and the word Lailatun (ليلۃ) is used as opposed to Yaum. Lailatun possesses a wider and more extensive meaning than Lailun; just as the word Yaum has a wider sense than Nahar.

Shiin-ha-Ra شہر= Make it notable/known/manifest/public/infamous (in a bad or good sense), hire/contract for a month, stay a month, month old, month, new moon, moon, full moon, any evil thing that exposes its author to disgrace, a vice/fault or the like, big & bulky, reputable/eminent.

Alif-Lam-Fa الف : Become a thousand. A certain rounded number that is well known. **Alif-Lam-Fa**

	الف= he kept or clave to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. A certain rounded number that is well known. **iilaaf:** Unity; Compact; Alliance; Covenant for the purpose of trade; Obligation involving responsibility for safety and protection; Attachment. **Miim-Lam-Kaf م ل ک** : = to rule/command/reign, be capable, to control, power/authority, king, kingdom. **Lam-Alif-Kaf ل ا ک** : = To send, to send a message, to send anyone towards. **malak n.m (pl. malaikah), see also malak (Miim-Lam-Kaf)** : To send a message, send anyone towards. Mal'akatun ملئکۃ: Message mission. Malakun ملک Angel. According to Raghib and Abu Hassan its root is Mim, Lam, Kaf, Malaka ملک: plu. Mala'ikatun ملائکۃ: To have power or dominion over, be capable of, able to do, rule over, give a support, control. All the six variation of the root indicate the meaning of power and strength, courage, intensity and hardness. **Al-Rooh: الروح: ruuhun (n.)** - revelation, spirit, soul, human soul, Gabriel, angel of revelation.
ChapterAl-Bayyinah(98) لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ	**Translation: Al-Bayyinah (98)** **"It would not be fair that the deniers of truth from the people of the Book and the polytheist community be allowed to go**

الْبَيِّنَةُ ﴿﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا
مُّطَهَّرَةً ﴿﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿﴾ وَمَا تَفَرَّقَ الَّذِينَ
أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ
الْبَيِّنَةُ ﴿﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿﴾ إِنَّ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿﴾
جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿﴾

Transliteration:

“Lum yakun-il-lazeena kafaroo min ahlil-Kitaabi wa al-Mushrikeena munfakkeena hatta ta’tiya-hum al-bayyinah(1). Rusoolum min-Allahi yatloo Suhufan mutahhiratun(2); fee-ha kutubun qayyimatun(3); Wa maa tafarraqa allazeena ootu al-Kitaba illaa min ba’adi maa jaa-at-hum al-bayyinata(4); wa maa umiroo illa li-ya’bud-ul-laah mukhliseena la-hu-addeena hunafaa’a wa yuqeemu as-salaata wa yu’too az-zakaat. Wa zaalika deen-ul-qayyima(5). Innal-lazeena kafaroo min ahl-al-Kitaabi wa almushrikeena fe naari jahannama

their own way (Munfakkeen – منفكّين) until the clear evidence of truth had come to them. So they were shown the evidence in the form of a Messenger from God who recited to them Scripture blest with purity, wherein there were everlasting laws and values (fee-haa Kutubun Qayyimatun – فيها كُتُبٌ قيّمة). But the people of the Book did adopt a different stance or split their ways (tafarraqa – تفرق) after the clear evidence had come to them; while they were not forced to do much except to obey the commandments of God in all sincerity with His Discipline, observing straightforwardness (hunafa’ –حنفا), and that they were to establish close pursuit of the Discipline and grant sustenance and nourishment to their people. This was to be the sustainable manifesto of their society’s conduct (Zaalika Deen-ul-Qayyimah – ذلك دين القيّمة). Needless to say that those who refused to abide by the Discipline, from the people of the Book or the polytheist communities are doomed to the hell-fire. They are the worst of creatures. And those who attained to faith and peace and performed reformative deeds for their people, they are the best of creatures. There reward is with their Sustainer in the form of everlasting gardens under which rivers are flowing. Therein they shall live forever, in a state where God satisfied with their performance, and they in love with Him. All this awaits them who have been cautious of their Sustainer’s guidance!”

Authentic meanings of some Important words:

khalideena fi-haa. Oolaaika hum sharr-ul-bariyyah(6). Innal-lazeena aamanu wa ‘amiloo as-saalihaati oolaaika hum khayir-ul-bariyyah(7). Jazaau-hum ‘inda Rabbihim jannaatun ‘adnin tajree min tahtihaa al-anhaaru khalideen fee-ha Abadan. Raziyal-laahu ‘un-hum wa razoo ‘un-hu. Zaalika li-mun khashiya Rabba-hu(8).”

Fa-Kaf-Kaf : ف ک ک: منفکین = open a thing, create a gap/breach/break, separate, set loose or free, let go, liberate, release, emancipate, to assist, dislocated/disjointed, aged/old/weak man.

Chapter Al-Zulzilah (99)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۞ وَأَخْرَجَتِ الْأَرْضُ
أَثْقَالَهَا ۞ وَقَالَ الْإِنسَانُ مَا لَهَا ۞ يَوْمَئِذٍ
تُحَدِّثُ أَخْبَارَهَا ۞ بِأَنَّ رَبَّكَ أَوْحَىٰ
لَهَا ۞ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا
أَعْمَالَهُمْ ۞ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ ۞ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۞

Translation Al-Zulzilah (99)

“The time will come when the earth revolving in its orbit (Zilzaala-ha) will be shaken by a violent commotion (zulzilat). Then the Earth shall disclose (ukhrajat-اخرجت) the misdeeds it was loaded with (athqaala-ha - اثقالہا); and humans will be exclaiming in awe as to what was going to happen. On that day the earth shall virtually reveal (thuhaddith – تحدث) all the episodes it has witnessed upon its surface (akhbaara-ha – اخبارھا) because so will it be willed by your Lord. On that day people will be wandering cut off from one another to be shown their accounts. So, whoever is doing a particle worth (mithqaala Zarratin –مثقال ذرة) of good shall see the reward thereof; and whoever indulges in a particle worth of evil, shall also face the consequence thereof”.

Transliteration:

“Izaa Zulzilat-ul-Ardhu zilzaala-ha; wa ukhrijat-il-Ardhu athqaala-ha; wa qaala al-insaanu ma la-haa; youma’izin tuhaddithu akhbaara-ha; bi anna Rabba-ka ouhaa la-haa; youma-izin yasduru an-naasu ashtaata li-yuraw a’maala-hum. Fa mun ya’mal mithqaala zarratin

khayiran yara-hu. Wa mun ya'mal mithqaala zarratin sharran yara-hu."

Chapter Al-'Aadiyaat (100)

وَالْعَادِيَاتِ ضَبْحًا ﴿﴾ فَالْمُورِيَاتِ
قَدْحًا ﴿﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿﴾ فَأَثَرْنَ بِهِ
نَقْعًا ﴿﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿﴾ إِنَّ الْإِنسَانَ لِرَبِّهِ
لَكَنُودٌ ﴿﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿﴾ وَإِنَّهُ لِحُبِّ
الْخَيْرِ لَشَدِيدٌ ﴿﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
الْقُبُورِ ﴿] وَحُصِّلَ مَا فِي الصُّدُورِ ﴿٠﴾ إِنَّ
رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿﴾

Transliteration:

"Wal 'aadiyaati dhabhan; Fal mooriyaati qadhan; fal mughiraati subhan; fa-atharna bihi naq'an; fa wasatna bi-hi jam'an; Innal Insaana li-Rabbi-hi la-kanood. Wa inna-hu 'alaa dhalika la-shaheed. Wa inna-hu li-hubbil-khayiri la-shadeed. A'fa'laa ya'lamu izaa bu'thira ma fil quboor. Wa hussila ma fis sudoor. Inna Rabba-hum bi-him youma'izin la-khabeer. "

Translation: Al-'Aadiyaat (100)

"Look at the company of warriors charging with their horses panting; then those who strike with ferocity; then the ones raiding early in the mornings, and then raising a storm of dust, penetrate with it into the midst of a human settlement collectively. All that, in fact, testifies that man is rebellious and disobedient to his Lord, and he himself is witness to that conduct of his; This conduct on his part is a proof that he is intensely devoted to the love of wealth. Doesn't he know about the time when the deeply buried mysteries would be dug out; and whatever is in the hearts fully revealed and judged? Verily, their Lord on that stage would be aware of all about their acts and deeds."

Authentic meanings of Important words

عاديات: adi'yaat - companies of warriors, chargers, horses of the warriors, wayfarers who run fast on their journey, swift horses.

ض ب ح: ضبحا: **Dad-Ba-Ha** = to pant, breathe in running (horses), snore, yelp, snorting, the act of panting and soaring, cried out, raising the voice in reading.
Dabaha noun. verb. accusative - 100:1

و ر ع: موريات: **Waw-Ra-Ya** = made/produce fire, allude to; equivocally, ambiguously, meant such a

thing pretended another, hide/conceal/cover, behind a thing covering/concealing, aider/follower, The Book of The Law (revealed to Moses).

ق د ح: Q D H: Striking.
Gh-Ya-Ra = bring, convey, benefit, bestowed upon; alter or change a thing for the worse, corrupted, tainted, infected, render it ill-smelling; adjusting, repairing; difference between two persons; become jealous; procure; other than (exclusively), except, without; lies; [a man's] dislike of another's participation in what supposedly his right; care of what is sacred or inviolable to avoid suspicion of disdain; cognizance or badge of a free non-Muslim subjects in a Muslim government; one who puts off the furniture of his camel from off him to relieve and ease him. mughiraat - raiders.

فوسطن بہ جمعا : W-S-T: Then penetrate in the centre thereby collectively.

بعثر: ب ع ث= **Ba-Ayn-Tha-Ra** = scatter abroad, turn upside down, to overthrow

کنود: ک ن د: Kunood: Rebellious and disobedient.

Chapter Al-Qaari'ah (101)

الْقَارِعَةُ ۞ مَا الْقَارِعَةُ ۞ وَمَا أَدْرَاكَ مَا
الْقَارِعَةُ ۞ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ
الْمَبْثُوثِ ۞ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

Translation: Al-Qaari'ah (101)

"Remember the calamity which is destined to strike all of a sudden! What kind of calamity would that be? What do you know about the nature of that calamity? It is the unfolding of that promised stage of time (youma – یوم), when the common folks will look like flocks

الْمَنفُوشِ ۞ فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ۞ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۞ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۞ فَأُمُّهُ هَاوِيَةٌ ۞ وَمَا أَدْرَاكَ مَا هِيَهْ ۞ نَارٌ حَامِيَةٌ ۞

Transliteration:

"Al-Qaar'iah; Maa Al-Qaar'iah? Wa maa adraaka maa Al-Qaariah? Youma yakoonu an-Naasu kal-faraash-il-mab'ooth. Wa takoon-ul-Jibaalu kal-'ihnil manfoosh. Fa ammaa man thaqulat mawazeena-hu, fa huwa fi 'eeshati raadhia. Wa amma man khiffat mawazeena-hu, fa ummu-hu haawiah. Wa maa adraaka maa hiyah? Naarun haamiah."

of scattered moths, and the firmly established powerful elitist classes (al-Jibaal – الجبال) will turn into worthless dried and fluffed wool. And then for those whose weight in the scale of accountability is heavy, they will be in a state of blissful life; And as for those whose weight in the scale stands diminished, their station will be the abyss of oblivion. And what do you know what that abyss is? A blazing fire of remorse, lamentation and repentance!"

Authentic meanings of some Important words:

Qaf-Ra-Ayn = to knock, strike, beat, hit the butt, gnash (the teeth), strike with severity. qari'atun - great calamity that destroys a nation, adversity that comes suddenly, a name of the day of resurrection, great abuse.

Faraash: f r sh : Fa-Ra-Shiin = to spread out, extend, stretch forth, furnish. furshan - to low (carry burden), be thrown down (for slaughter) of small animals of which flesh is used for food. farashun (gen. n.) moths. firashun (plu. furushun) - carpet, thing that is spread out to lie upon, bed. Wife/spouse (metaphorically).

Mabthooth: b th th: = Ba-Tha-Tha = spread/dispersed/scattered, published/revealed.

'aihn: ع ه ن**; Ayn-ha-Nun** = to whither, dry up, be broken or bent. ihn (pl. uhun) - wool, dyed wool, multicoloured wool.

Manfoosh: n f sh: Nun-Fa-Shiin = to card the pie or wool, scatter or pull into pieces (cotton or wool), flatter, pasture, stray for food by night, pasture during the night without shepherd (cattle).

Chapter At-Takaathur (102)

أَلْهَاكُمُ التَّكَاثُرُ ۞ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۞ كَلَّا سَوْفَ تَعْلَمُونَ ۞ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۞ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۞ لَتَرَوُنَّ الْجَحِيمَ ۞ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۞ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۞

Transliteration:

"Alhaa-kum –ut-takaathur; hatta zurtum –ul-maqaabir. Kalla sawfa ta'lamoon. Thumma kalla sawfa ta'lamoon. Kalla lau ta'lamoona 'ilm-ul-yaqeen, la-tarawunnal Jaheem. Thumma la-tarawunna-ha 'ayinal yaqeen. Thumma la-tus'alunna youma'izin 'an-in-na'eem."

Translation: At-Takaathur (102)

"The competition for riches distracts you from the right path until you reach your dooms (al-Maqabir - المقابر). You will certainly realize that it should never be like this (Kallaa – كلّا). It is stressed again that you're soon going to know it is absolutely not the right path. Had you learnt the lesson of Belief in Divine guidance (al-Yaqeen – اليقين) you would surely have perceived the impending destruction. After that, you would have judged your conduct with an eye of certainty. Eventually, on the promised day or stage of time (Youmai-zin – يومئذ), you would certainly be interrogated on the treasures you had accumulated (an-Naeem – النعيم)."

Chapter Al-'Asr (103)

وَالْعَصْرِ ۞ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۞ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۞

Transliteration:

"Wal'asri, innal insaana la-fi

Translation: Al-'Asr (103)

"The past chapters of history testify to the fact that the mankind has in general been made the target of deception and suffering; except in those communities which followed the path of peace and faith and pursued reformative and constructive policies and enjoined the conduct of

khusrin; illa allazina aamanu wa ‘amiloo as-saalihaati, wa tawaasaw bil-haqqi wa tawaasaw bis-sabr.”

ChapterAl-Humazah (104)

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۞ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۞ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۞ كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ۞ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۞ نَارُ اللَّهِ الْمُوقَدَةُ ۞ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۞ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۞ فِي عَمَدٍ مُّمَدَّدَةٍ ۞

Transliteration:

“Wayilun li-kulli humazatin lumazatin; allazi jama’a maalan wa ‘addada-hu; yahsubu an maala-hu akhlada-hu. Kalla. La-yumbazanna fi al-hutamah; Wa maa adrakka maa al-Hutamah; Naarullahi al-mu’qadah; allati tattali’u ‘ala al-af’idah; Inna-ha ‘alyi-him mu’sadah; fi ‘amadin mumaddadah.”

truthfulness, patience and steadfastness.”

Translation: Al-Humazah (104)

“Punishable is every one of that contemptuous capitalist class who is involved in slandering, vilification and blaming the ordinary folks, and who has amassed fortunes and keep growing it further. They presume that their wealth would grant their arrogance infinity. It never happens that way. They would definitely be cast into a fire that suppresses all rage and fury. And what awareness you have of that suppressing torment? That’s a fire raised by God which targets and burns minds and consciousness (al-af’idah – الافئدة). That fire is going to burn that class of people perpetually (Mosadah – موصدة) , in a lofty closed structure (prison) spread over long distances (‘amadin mumaddadah – عمد ممددة).”

Authentic meanings of some Important words

Ayn-Miim-Dal = to intend, support, place columns or pillars, place lofty structure, prop up, resolve, aim, direct, propose, commit (a sin intentionally), lofty structure, tent, pole, base, chief.

Miim-Dal-Dal = to draw a thing (namely a rope), pull a thing, stretch a thing, strain a thing, extend by drawing or pulling, stretch forth, to prolong, expand/elongate/lengthen a thing, spread or spread

Chaper Al-Feel (105)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (١) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (٥)

Transliteration:

"Alam tara kayifa fa'ala Rabbu-ka bi-Ashaab il Feel"(1); "a-lam yaj'al kayida-hum fi tadhleel" (2); "wa arsala 'alayi-him tayiran ababeel" (3); "tarmee-him bi-hijaaratim min sijjeel"(4);"fa-ja'ala-hum ka-'asfim maakool" (5)

Translation: Al-Feel (105)

"Do you not witness how your Lord dealt with those ignoble ones possessed of pomp and arrogance (بِأَصْحَابِ الْفِيلِ)? Does He not make all their planning/tricks go lost/waste?

Because He has sent against them groups (اَبَابِيل) of eagle-eyed men (طَيْرًا) to knock them out, who keep striking/showering them with intellectual arguments (حِجَارَةٍ) from a written Scroll (سِجِّيلِ). Thus, with this kind of confrontations, He caused to turn them into a humble thing like eaten straw".

Authentic meanings of some Important words:

Fa-Ya-Lam = to be weak-minded, to rebuke, lack of wisdom, give bad counsel, to magnify & aggrandize oneself. Weak and erroneous judgement or opinion, erring in judgement/insight, to magnify oneself and become like an elephant, showed a morose aspect, elephant, (it) increased, to become fat/big like an elephant, Heavy (or dull) and low, ignoble or mean, keeper/master of the elephant.

ط ي ر ; = **Tay-Ya-Ra** = flew, hasten to it, outstripped, become foremost, fled, love, become attached, famous, conceive, scatter/disperse, fortune; rush, shoot, knock out, to blow, to make disappear, dispel;

predatory birds; birds of prey

Ababil: a flock, a bundle, numerous, herd of camels, etc.

Hijaaratin; Hijr: intellect (Steingass, page 264);
Understanding, intelligence, intellect, mind, or reason (Lane's page 520);
Controlling power, restrictive power (89/5) لذى حجر , for a rational person, person of discernment, reasonable person, a person with restraint (Brill, page 191);
One gifted with intelligence (89/5)- (Dict. And Glos of Quran by Penrice, page 32);
Understanding, intelligence, reason (89/5) – (M.G.Farid, page 166);

Siin-Jiim-Lam = to pour out, spill (liquid), write a paper or a scroll, decide judicially.
sijil - written scroll, writing-roll, deed, writ, judicial record, scribe.
sijjil - hardened and petrified clay, stones of clay which had been written or decreed for them that they should be punished therewith, scroll of writing, scribe.

Chapter 106 – Qurayish

لِإِيلَٰفِ قُرَيْشٍ ۞ إِيلَٰفِهِمْ رِحْلَةَ الشِّتَاءِ
وَالصَّيْفِ ۞ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۞ الَّذِي
أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ۞

Transliteration:

"Li-eelaafi qurayishin; eelaafi-him rehlatash-shitaa'i was-sayif; fal-ya'budoo Rabba haadha-al-Bayit; allazi at'ama-hum min joo'in wa

Translation: Qurayish (106)

"For the sake of assimilating, mutually familiarizing, organizing (لِإِيلَٰفِ) the "people gathered from far and wide busy fighting each other" (قُرَيْشٍ), AND, for keeping them tied in the bonds of love, friendship and harmony (إِيلَٰفِهِمْ) with the passage of time –(passing of hot and cold seasons) – (رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ),it is of utmost importance that they submit themselves in obedience to the Lord of this Center of Command ;And it should be made clear to them that this is the Authority That has

aamana-hum min khawf.”	**been providing them with sustenance (أَطْعَمَهُم) in hunger and want (جُوعٍ), and peace (آمَنَهُم) in fear and apprehensions (خَوْفٍ).”** **Authentic meanings Important words:** **Qarash قرش؛** : To gather/collect people scattered here and there, fighting each other and to organize, merge together, familiarize them; (Lisan ul-Arab, page 3585) **Alif-Lam-Fa** = he kept or clave to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. A certain rounded number that is well known. iilaaf: Unity; Compact; Alliance; Covenant for the purpose of trade; Obligation involving responsibility for safety and protection; Attachment. Alaf: Thousand. **Ra-Ha-Lam** = to depart, saddle-bag, he saddled the camel, he bound upon the camel, to mount, rode, pack, caravan, remove/travel/journey.
Chapter Al-Maa’oon (107) أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝ فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۝ وَلَا يَحُضُّ عَلَىٰ طَعَامِ	**Translation: Al-Maa’oon (107)** **(Addressing the holy Messenger) “Have you duly taken note of those who are practically falsifying (yukazziboo) the divine Mode of Conduct (Ad-Deen)? Be it**

الْمِسْكِينِ ﴿﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿﴾

Transliteration:

"Arayita allazi yukazzibu bid-Deen. Fa-dhaalika allazi yadu'ul Yateem. Wa laa yahudhdhu 'alaa ta'aamil Miskeen. Fa-wayilul lil-Musalleen allazina hum 'an salaati-him saahoon. Allazina hum yura'oon; wa yamna'oona al-maa'oon."

understood once for all that these are the ones who are driving away (yadu'u) the helpless segment of society (al-yateem), and are not initiating (yahudhdhu) welfare schemes for the destitute and the penniless class (Ta'aam-il-Miskeen). Impose punishment (wayilun) on this category of responsible officials (Musalleen) who in fact exercise gross negligence (sahoon) in carrying out their duties (salaati-him); who only are showing off their status or positions (hum yuraa'oon), but actually are obstructing (yamna'oon) the flow of help, assistance, kindness and welfare (al-Maa'oon) to the people."

Chapter Al-Kauthar (108)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿﴾

Transliteration:

"Inna a'tayina-ka al-kauthar. Fa-salli li-Rabbi-ka wa anhar. Inna shaani-a-ka huwa al-abtar."

Translation: Al-Kauthar (108)

"Indeed we have bestowed upon your community enormous increase in numbers (Al-Kauthar). Therefore, while pursuing your Nourisher's goals (fa-salli li-Rabbi-ka), acquire control and mastery over the current situation while remaining steadfast (Wa anhar). It is true that your present state of affairs (shaani-a-ka) stands far from being perfect (al-abtar)."

Chapter 109 Al-Kaafiroon

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۞ لَا أَعْبُدُ مَا تَعْبُدُونَ ۞ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۞ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۞ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۞ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۞

Transliteration:

"Qul ya ayyuhal kaafiroona, la a'budu ma ta'budoona, wa la antum 'aabidoona ma a'budu, wa la anaa 'aabidum ma 'abadtum, wa la antum 'aabidoona ma a'bud. La-kum Deenu-kum wa leea Deen."

Translation: Al-Kaafiroon (109)

"O Messenger, make an open Declaration (Qul) to this effect : "O you who purposefully hide the truth (الْكَافِرُونَ), I do not approve (لَا أَعْبُدُ) of the evil system you are serving (تَعْبُدُونَ), and I do know that you also are not going to submit to the Discipline that I'm devoted to enforce. Furthermore, I never have intended to submit to what you have been following in the past, and nor are you expected to submit to the discipline I'm following presently. Therefore, you may have your own way of conduct, while I stand firm with my own particular way of conduct."

Chapter An-Nasr (110)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۞ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۞ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۞

Transliteration:

"Idhaa jaa'a nasrullahi wa al-Fath. Wa ra'ayita an-naasa yadkhuloona

Translation: An-Nasr (110)

"Now when God's succor has come and the big victory is achieved, and you have witnessed people entering the divine System of Conduct in flocks, you must get down to exert all your resources (fa-sabbih) towards creating a general state in society where your Sustainer's praise and appreciation becomes imminent (bi-hamdi Rabbi-ka); and keep seeking His protection (astaghfir-hu). Indeed, He is the One who reverts to you with mercy."

fi Deen-il-laahi afwaaja. Fa-sabbih bi-hamdi Rabba-ka wa astaghfir-hu. Inna-hu kaana tawwaabaa.”

Chapter Al-Masad (111)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (٢)سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (٣) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (٥)

Transliteration:

“Tabbat yadaa abi lahabin wa tabb (1). Maa aghnaa ‘an-hu maalu-hu wa maa kasaba (2). Sa-yaslaa naaran zaata lahabin (3). Wa amrata-hu hammala-tal-hatab (4). Fi jeedi-ha hablun min masad (5).”

Translation: Al-Masad (111)

“The power of the one inciting the fire of enmity and hatred is at last smashed and he suffered a final beating. His high position and resources were of no avail to him. He shall be doomed to his destiny of a blazing fire. And his subjects who bore the burden of his inconsolable fury and aggression, now rendered free from the hardships of a laborious journey, as the assurance and promise of safety/amnesty hangs in their necks.””””

Authentic meanings of some Important words:

Kaf-Siin-Ba؛ ك س ب ' = To gain, acquire, seek after, gather (riches), do, commit, earn. 'kas-a-b' means a wolf.

= **Haa-Tay-Ba** ؛ ح ط ب= aid/assist, incites/urges/instigates, slander, incline to someone's desires, to be lean or meagre, collect (e.g. firewood), firewood, collector offirewood, feed upon the small and dry parts of the branches (camels), take upon oneself a burden or responsibility.

Ha-Ba-Lam ؛ ح ب ل= tie/fasten with rope, rope/cord, covenant, a thing by means of which one snares/catches/snares, obtaining an assurance/promise of safety, snare, to entrap, to captivate, being pregnant/full, bond, cause of union, link of connexion, marriage, carotid artery, jugular vein,

	calamity/misfortune, a foetus in the womb, grapevine, one who binds, crisped/plaited/rope-like hair (e.g. that of Ethiopians). **Miim-Siin-Dal** م س د ؛ = To twist a rope, twist a thing well, pursue or journey laboriously or with energy, hold on or continue a journey, render (person or animal) lean/lank/light of flesh/slender, render one lank in the belly, also to render it firm, tall and slender, of goodly stature, compact of make (applied to a woman). = **Lam-ha-Ba** ل ه ب ؛ = To blaze fiercely/intensely, inflame, burn with anger, Ardour of fire, flame, fiery tempered person, abu lahab - father of flame. A gap/space between two mountains, a cleft/fissure in a mountain.
Chapter 112 – Al-Ikhlaas قُلْ هُوَ اللَّـهُ أَحَدٌ (١) اللَّـهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣)وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ (٤) **Transliteration:** "Qul huwa Allahu ahadun. Allahu as-samad. Lum yalid wa lum yoolad. Wa lum yakun la-hu kufuwan ahad."	**Translation: Al-Ikhlaas (112)** **"O Messenger, proclaim openly (Qul) that Allah is an Entity Who stands unique/distinguished/independent (Ahadun). Allah is the Eternal & the Ultimate Source of creation (الصَّمَدُ) . He begets not and neither is He begotten. And there is none that can be compared with Him."**
Chapter 113 – Al-Falaq قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِن شَرِّ مَا خَلَقَ (٢) وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِن	**Translation: Al-Falaq (113)** **"Proclaim O Messenger that "I seek protection only with the Lord of the entire**

شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤) وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥) **Transliteration:** "Qul a'oodhu bi-rabbil-falaq. Min sharri ma khalaq. Wa min sharri ghaasiqin idhaa waqab. Wa min sharrin-naffathaati fil 'uqad. Wa min sharri haasidin idhaa hasad."	**creation (بِرَبِّ الْفَلَقِ), from the wickedness of His created ones; and from the darkness of evil (شَرِّ غَاسِقٍ) when it has overspread and become prevalent (إِذَا وَقَبَ), and from the evil of the secret vicious allegiances (النَّفَّاثَاتِ) being agreed upon (فِي الْعُقَدِ); and from the evil of the jealous ones (حَاسِدٍ) when they are bent on jealousy."** Authentic meanings of some important words*:* **Ayn-Waw-Thal** ع و ذ= to seek or take protection, refuge, be next, the bone (flesh). Ma'aadh - a refuge, Ma'aadh Allaah - I seek refuge with Allaah, God forbid, Allaah be my refuge.'Udhtu (prf. 1st. sing.): I sought refuge/protection. A'uudhu (imp. 1st. sing.): I seek refuge. Ya'uudhuuna (imp. 3rd. m. pl.): they seek refuge. U'iidh (imp. 1st. sing. vb. IV): I seek refuge for, do commend (to your) protection. Ista'idh (prt. m. sing. vb. 10): seek refuge! Ma'aadhun (pis. pic.): refuge. Fa-Lam-Qaf **فلق** = it became split/cleft/cloven/cracked, divided it lengthwise, fissure, longitudinal division, daybreak/dawn, uttered/performed what was admirable/wonderful, to strive/exert, become big/bulky/fat/plump, whole creation, all beings/things that are created, a piece/fragment broken off, the cleaver. Shiin-Ra-Ra ش ر ر = to do evil, be ill natured, wicked. yashirru/yasharru - to find fault, defame. sharrun (pl. ashrar) - evil, bad, wicked, vicious ones. It is noteable that shurrun is an exceptional form of elative adjective while the measure for elative in Arabic is afa'la. shararun (pl. ashraar) - sparks of fire. Gh-Siin-Qaf غ س ق= **darkness, the night; become obscure, shed tears, poured water; ice-cold darkness, intense coldness; watery/thick purulent matter that flows or drips, dark/murky/cold fluid.** Waw-Qaf-Ba و ق ب= to set, come upon, overspread, disappear (sun or moon), enter. Nun-Fa-Tha ن ف ث= to whisper (evil suggestions), below designed, occult endeavours, suggest a thing into the heart, inspire or whisper into the mind, puff/blow without

spitting (e.g. blowing on knots), eject from the mouth, enchanting.

Ayn-Qaf-Dal ع ق د = to tie in a knot, make a knot, strike a bargain, contract, make a compact, enter into an obligation, bind, judgement, consideration of one's affairs, management, promise of obedience or vow of allegiance.'aqadat (prf. 3rd. f. sing.): she made a covenant, ratified agreements. 'aqadtum (prf. 2nd. m. pl.): We bound, took in earnest.
'uquud (n. pl.): obligation. Its sing. is 'aqdun / 'uqdatun (n.): knot, tie, firm resolution, judgement, consideration of one's affairs, management regulating and ordering of one's affairs. It also signifies a promise of obedience or vow of allegiance. aqada vb. (1)

Chapter 114 – An-Naas

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَـٰهِ النَّاسِ (٣) مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

Transliteration:

"Qul a'oodhu bi-rabb-in-naas. Malik-in-naas. Ilaah-in-naas; min sharr-il-waswaas-il-khannas, allazi yuwaswisu fi sudoor-in-naas; min al-jinnati wan-naas."

Translation: An-Naas (114)

"Proclaim that "I seek protection only with the Sustainer and Nourisher of mankind, who is the Lord of all mankind, the sovereign authority of all mankind, from the wickedness of hidden conspiracies (الْوَسْوَاسِ الْخَنَّاسِ) which infuse intrigue and temptation into the hearts of mankind, coming from the invisible powerful ones (الجنة) as well as the common folks."

Authentic meanings of important words:

Kh-Nun-Siin خ ن س= To retreat/recede/drawback, retire or hold back, lag behind, shrink and hide/withdraw oneself, remain behind a company of people (as opposed to going with them [syn. *takhallafa*]), sneak something away (so as not to be seen), keep one back, place one behind or after, contract/draw together or make to contract/draw together.

Waw-Siin-Waw-Siin وس وس= to whisper evil, make evil suggestions, prompt false things.